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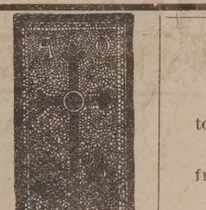

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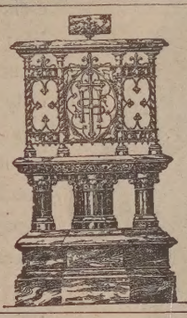

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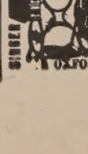

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The Living Church.

SATURDAY, SEPT. 26, 1891.

MICHAELMAS DAISIES.

BY MARGARET DOORIS.

Daisies of the glowing Autumn,
Blossoms fair,
Greet us with their simple beauty
Everywhere.

Stirring thoughts are waked or kindled
By their name,
Of St. Michael and All Angels'
Deeds of fame.

As we pause to gaze or gather,
Legends old
Tell us of a war in Heaven's
Streets of gold,

How St. Michael and his angels
Righted wrong—
Cast out Satan from high Heaven's
Sainted throng.

Echoes through the ages ring their
Victory—
More we know not—all is wrapt in
Mystery.

Might I lay to-day a tribute
Humbly down,
Flowers of Michaelmas, I weave you,
In a crown.

Reverent place it in God's temples,
Holy calm
Of St. Michael and All Angels,
Chant a psalm,

Linden, Ohio.

A MONUMENT is to be erected over the grave of St. Patrick at Down-patrick, by the Royal Society of Antiquarians in Ireland.

THE first stone of the new church at Lucerne, built for the joint use of the Old Catholics and the Protestant Episcopal Church of America, was laid on August 15th.

CANON BARLOW was consecrated Bishop of North Queensland, at Sydney, on St. James' Day. He sailed for England a few days after his consecration.

THE Bishop of Newcastle, who has been an abstainer for fifteen years, says that he is persuaded that in all atmospheres, in all work, in all relations of society, a man or woman is better without alcohol than with it.

AT the recent Eisteddfod, the Rev. Father Ignatius, of Llanthony Abbey, delivered an address on the ancient Cymric race, and urged the Welsh to foster their traditional symbols more in future than they had done in the past.

THE following modest advertisement appeared recently in an English religious newspaper: "Cultured, earnest, godly young man desires a pastorate. Vivid preacher, musical voice, brilliant organizer. Tall, and of a good appearance. Blameless life. Very highest references. Beloved by all. Salary, £120."

THE reception committee of the Church Congress, at Rhyl, is engaged in making arrangements for the accommodation of the guests. It is expected that from 4,000 to 5,000 delegates will be present, and provision has to be made for supplying luncheon to about 1,000 visitors daily. A guarantee fund of £2,000 has been raised.

IT is rather grievous to see that the friends and admirers of the late Dean Stanley have not yet contributed the small sum needed for the erection of a memorial to him in Westminster Abbey; £1,274 are wanted to provide the large window in the chapter house and two small windows in the vestibule. The Prince of Wales has set a good example by giving a donation of £25, in addition to his previous contribution of £105.

THE opening of the seventh year of the Western Theological Seminary will be on the feast of St. Michael and All Angels, September 29th. There will be celebrations of the Holy Communion at 7 and 11:45 A. M. At the latter service, the Bishop of Quincy will preach the sermon. We are glad to hear that the applications for admission indicate a large attendance for the new year. The seminary is doing a great work for the Church.

BISHOP TUCKER will sail once more for his African diocese early in November. He will practically say farewell at a meeting in Exeter Hall, on Oct. 30th. His present anxiety is not so much for men as for money. Funds are needed to print more copies of Bible portions in the language of Uganda. The desire of the people to learn is stated to be quite marvellous, and all the copies taken up country were at once disposed of.

IT seems that the announcement that Bishop Talbot has declined the bishopric of Georgia was, at least, premature. He has not yet given his formal decision. There are strong reasons urged for his acceptance, and he cannot put them aside hastily. Our announcement of his declination was made on the authority of a Southern journal. From our knowledge of Bishop Talbot we can confidently say that his decision will be made for that which seems to him for the best interests of the Church.

THE consecration of the Rev. Dr. Nicholson as Bishop of Milwaukee will take place in St. Mark's church, Philadelphia, on Wednesday, Oct. 28th, the feast of SS. Simon and Jude. The Bishop of Chicago will be the consecrator, with the Bishops of Pennsylvania and Maryland. The missionary Bishops of Wyoming and Idaho, and of Nevada and Utah, will present the Bishop-elect for consecration. The sermon will be preached by the Bishop of Fond du Lac. The attending presbyters will be the Rev. Messrs. C. S. Lester and Robert Ritchie.

THE Rev. Dr. Robert T. Lowell brother of the late James Russell Lowell, who died in Schenectady, N. Y., a few days ago, was best known as the author of a religious novel entitled "The New Priest of Conception Bay." The scene of the story was laid in Newfoundland, where Dr. Lowell was stationed in early life for four years, having charge of Bay Roberts parish, which figures as "Peterport." Afterwards he had charge of the mission parish of Christ church, Newark, N. J., from which he went to Duanesburg, N. Y. He wrote a number of other books in prose and poetry.

CARDINAL LAVIGERIE, speaking of his mission to the Sahara, says: "I have sent six missionaries into the desert; all have been martyred. Probably the same fate awaits some of those now about to go there. That there should be no mistake as to the nature of the sacrifice they were making, when their bishop was being consecrated, I had the cathedral at Algiers draped within and without in purple, and over the door was inscribed the utterance of an ancient French bishop: 'Go forth, soldiers of Christ, to triumph over death.'"

WE shall begin next week an interesting series of papers on the Early British Church. In our notes last week the reference to Wesley might be thought obscure, owing to the fact that the article in question was crowded out. It will appear next week. In this issue Mr. Painter pays a beautiful tribute to his master, the late Dr. Hopkins. We give that portion of Bishop Coxe's convention address which refers to a late episcopal election. Miss Little's study of the "Dream of Gerontius" will be read with pleasure by the many who treasure that remarkable poem. A layman's Open Letter expresses sentiments which many share. We continue our review of Dr. Newton's position.

VERY rarely in the history of the Church has a bishop celebrated the jubilee of his elevation to the episcopate. On St. Bartholomew's Day, the Rt. Rev. Wm. Piercy Austin, Bishop of Guiana, and Primate of the West Indies, celebrated the fiftieth anniversary of his consecration at Westminster Abbey, by Archbishop Howley, to that diocese of forests, rivers, cataracts, and tropical heat. Though in his ninetieth year, Bishop Austin is still described as hale and hearty, and certainly he so appeared on his visit to England eighteen months ago. There have been no fewer than five Archbishops of Canterbury—Howley, Sumner, Longley, Tait, and Benson—since Dr. Austin became Bishop of Guiana. He has served the Church in that colony altogether nearly sixty years. His last great work is the erection of a cathedral in Georgetown, Demerara.

WITH regard to the reported election of a bishop by the Colensoite schism in Natal, the Rev. Canon Churton writes: "The see of Maritzburg, according to latest information, is still occupied by Bishop Macrorie, who has not sent in his resignation. After that step, it must be accepted by the bishops of the Province before it is valid. Then the vacancy is certified to the diocese. Then the elective assembly is summoned, and an election will be made without reference to the Colensoite body, except so far as individual members of the assembly may vote as they think may be most conciliatory to those malcontents. It is fervently wished that the Bishop of Maritzburg may change his mind, and not send in his resignation. He proposed resignation with a view to furthering union, and already he must see that it will not effect this in the slightest degree. The reason for his resignation having gone, he ought not to resign, or the bishops of the Province might refuse to accept it on that ground."

A WELL-KNOWN figure in the ecclesiastical world has just disappeared from it, namely, the Archbishop of Canterbury's coachman. His burly form and grave face will not be forgotten by those who knew him. He was coachman to Bishop Tait during his occupancy of the see of London, passed on to Lambeth, and died there after a few hours' illness. There are a hundred stories afloat of his peculiarities. One is that one day getting into a block among some cabmen, he indulged in a rather frequent habit, and swore at them lustily. The Bishop heard him, put his head out of the window, and sternly remonstrated. "Beg your pardon, my lord," was the reply, "but I heard you tell them ere gents as was ordained last Sunday that if you don't speak to people in their own natural tongue, you will never get 'em to understand you." One day somebody who was beside him on the box, said: "Well, W——, you will soon know the roads of Kent as well as you know London streets." "Well no, sir," was the reply, "you see, since the Bishop of Dover has gone into the business, he takes away a surprising deal of our custom."

NEWS has reached the Society for the Propagation of the Gospel of the death of Bishop Caldwell, which took place on July 28th. The Rt. Rev. Robert Caldwell was born on May 7th, 1814, and took his B. A. degree at the University of Glasgow in 1837, and his LL. D. twenty years later, while he was D. D. of the University of Durham by diploma in 1874. He went out to Madras in 1838, and on being ordained, in 1841, he was sent to the Society's mission station at Idaiyangudi. Some estimate of the character of his labors in that place may be formed from the fact that after thirty-six years, in March, 1877, when he was elevated to the episcopate, there were at this station no less than 4,000 baptized Christians. These figures, however, give an inadequate idea of the social and industrial progress of the district under his charge. At the same time as Dr. Sargent, of the C. M. S., he became Assistant Bishop to the Bishop of Madras, and was entrusted with the episcopal oversight of the S. P. G. missions in Tinnevelly, embracing 618 villages, containing nearly 40,000 adherents, with 46 clergymen, most of them natives. Increasing years and infirmities led recently to his resignation. He was well known in Europe for his achievements as an oriental scholar, his chief work in this department being his "Comparative Grammar of the Dravidian Languages." He was also the author of a "History of Tinnevelly," "On Reserve," and a "History of the Tinnevelly Mission."

CANADA.

The committee appointed by the diocesan synod of Ontario has decided to proceed with the organization of a society of lay workers at once. The constitution has also been decided upon. Several of the churches in the diocese have been greatly improved during the summer. St. John's church, Richmond West, has had two stained glass windows placed in it by the Ladies' Aid Society of the parish. The church at Rutherglen has sustained severe injury from a storm, a sort of cyclone, which struck it lately. The building was so badly wrecked that it will have to be thoroughly rebuilt, and an appeal is now being made for funds for the purpose.

The tent services held in Trinity parish, Toronto, have been very successful. The tent, which was capable of holding 150 people, was pitched a short distance from the church in a vacant lot, and was nightly filled to its utmost capacity, while numbers crowded around it who were able also to take part in the service. Many of these were of the class who seldom or never go inside a church, and it seems as if the plan might be adopted with advantage by many crowded parishes during the hot season. The Bishop of Exeter passed through Toronto on his way to Japan, by the C. P. R., where he goes to visit his son, who has charge of the English missions there. The Bishop will return to England in about two months' time by way of Suez. He expressed himself as much surprised at the wonderful progress made in Canada since he last visited it, 20 years ago.

The Bishop of Quebec has returned from his visit to the Labrador coast, where he went on his episcopal visitation some time ago. A service for the purpose of consecrating the new bell for the church at East Hatley, diocese of Quebec, was held lately. Bishop Niles, of New Hampshire, was present and took part in it, also giving an address.

It is unfortunate that nothing can yet be done toward restoring the college chapel at Lennoxville, which was destroyed by fire some time ago. The tender for the work was so much larger than the funds at the disposal of the committee would cover, that they were obliged to allow the matter to stand still for the present. The corporation decided that it was best, in the interests of the school, to press the building of that first, in order that it might be ready for pupils at the autumn term. It appears that to complete the chapel, school, and divinity house, at least $14,000 is still required.

A new scheme of fire insurance has been proposed by a clergyman in Nova Scotia, for insuring church buildings in that diocese; a system, he says, "whereby we might insure for our own benefit our own church buildings, parsonages, mission rooms, and school rooms, as well as their furniture, and perhaps also the furniture and household goods of the clergy." It is proposed to form a fund for fire insurance, to be managed by a committee of the diocesan synod in the same way as the Church Widows' and Orphans' Fund, and Church Savings Fund, the profits arising from such mutual fire insurance to be used in aiding the building of new churches and parsonages, and in repairing such buildings as are in connection with the fund. It is desired that the plan may be brought before the respective chapters of the diocese at their next meetings for full discussion.

Dr. Courtney, Bishop of Nova Scotia, is still in very weak health, in Europe, and on the advice of his physicians will not return to his diocese for some months yet, but has gone to a southern climate.

The ceremony of laying the corner-stone of the new parish house of All Saints', Spring Hill Mines, N. S., took place in the end of August. The inscription says it is founded by its patroness, an American lady. The building will contain a Sunday school room as well as a cooking school, gymnasium, kindergarten, and rooms for other purposes connected with Church work. It will no doubt be a great benefit to the parish.

A beautiful window has lately been presented to St. John's church, Wolfville, in the same diocese, by the Rev. John Storrs, vicar of St. Peter's, London, Eng., and his brothers and sisters, in memory of their father, who was for 35 years rector of Horton, of which Wolfville is the parish church. This memorial window is said to be an extremely beautiful work of English art in its whole coloring and finish. The foundation of a new church at Shubenacadie, about 40 miles from Halifax, has been commenced.

At the monthly meeting of the Sunday school association of St. John, diocese of Fredericton, a long discussion took place as to whether the system of grading the scholars either by age or competitive examination was necessary or not. Great difference of opinion seemed to exist as to the necessity of grading the scholars at all, and some speakers maintained very warmly the desirability of preserving the bond of affection between teacher and scholar unbroken, allowing scholars to grow up under the same teacher. The Bishop of Huron preached at Trinity church, St. John, on the 30th.

The first formal meeting of the Chapter of the Rural Deanery of Algoma was held in the middle of August, at Gore Bay. Great progress has been made in the last three years in the mission of Uppington, Algoma. There are now four solidly built churches in it, being an increase of two in the time mentioned. Of these four, Christ church, Purbrook, now fast approaching completion, is the finest, it is said. Two of the churches, with the graveyards attached, have been consecrated, and the Bishop is to consecrate a third this month. All the unskilled labor upon the churches and parsonage was provided from within the mission itself.

The church and churchyard of St. Mary Magdalene, Ossowo, diocese of Rupert's Land, was consecrated by the Bishop not long ago. In the afternoon, 19 candidates were confirmed. An ordination was held in St. Alban's church, Prince Albert, diocese of Saskatchewan, on Aug. 2d. The synod of the diocese met at the same place on the 6th. The Bishop's visitation during the early part of the summer involved a drive of nearly 600 miles. He confirmed 64 persons during the time, and admitted 4 to the Church. The railroad has been opened to Prince Albert since the last meeting of the diocesan Synod, which, as the Bishop said in his address to the synod, while pointing out the great possibilities of his immense jurisdiction, has enabled many to see and appreciate the great resources of the Saskatchewan.

The city clergy have all returned to Montreal after their summer holidays, and work in connection with the churches is being vigorously taken up. The corner-stone of a new church—Grace church, Montreal—was laid Sept. 12th, in the presence of the Bishop and clergy. This will take the place of the old church in the same parish, which the increase of population has rendered too small for the needs of the congregation. The Board of Management of the Domestic and Foreign Missionary Society meets in Montreal on Oct. 14th. The rapid increase of parish work in the church of St. John the Evangelist, Montreal, has necessitated an addition to the clerical staff of an assistant curate.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

At the invitation of Mr. L. H. Morehouse, the well-known Church bookseller and publisher, the clergy of Chicago visited Milwaukee on Monday, the 14th. The party left Chicago at 8:30 and arrived in Milwaukee at 11. Dinner was served at the Plankinton House, where the guests were joined by the clergy of the city and the Bishop of Fond du Lac. After dinner the party repaired to the office of *The Young Churchman*, from whence they were taken in carriages to see the city. The guests returned by an evening train, and were unanimous in expressions of appreciation of their entertainment.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

The archdeaconry of Westchester, which embraces the counties of Westchester, Putnam, and Rockland, met Thursday, Sept. 10th, in Calvary church, New York. At 11 A. M., there was a Communion service, the Bishop acting as Celebrant. The Rev. H. L. Myrick, rector of All Saints' church, Briar Cliff, Sing Sing, preached the sermon. After the service, the archdeaconry assembled for business in the Sunday school room, Bishop Potter presiding. Reports were read from several missionaries who are engaged in Church work in the three counties. The members of the archdeaconry afterwards took luncheon with the Bishop.

The Rev. Jesse A. Locke, one of the assistant clergy of Trinity parish, who is now travelling in Europe, will remain abroad during the month of September.

There lately died in St. Luke's Hospital, the Rev. George Herbert Norton, rector of St. Paul's church, Greenwich, N. Y. The deceased priest was ordained deacon by Bishop Scarborough, of New Jersey, Dec. 19th, 1880. The burial office was sung in the church of St. George the Martyr, N. Y., and the burial took place at Delhi, N. Y.

ANNANDALE.—St. Stephen's College has received within the past few days a gift of $5,000 from Col. James H. Jones, of New York. This is in addition to a similar amount given by the same donor some time ago.

MT. VERNON.—The vestry of Trinity church, of which the Rev. S. J. Holmes is rector, have adopted plans for a parish building, the auditorium of which will be 56 by 33 ft., with a choir room 20½ by 17 ft., and a vestry room 22½ by 8¼ ft. The new building will be erected in 3rd ave., near the rear end of the church, and will be constructed of stone with brick trimmings. The first movement in this direction was made in 1878, when the Sunday school gave its weekly offering toward windows for a prospective chapel, as they termed it. As the fund has been added to, the money has been invested, partly on bond and mortgage, and partly in savings banks, and thus has been increased. It now amounts to $2,797.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

THE BISHOP'S APPOINTMENTS.

SEPTEMBER.

24. Montgomery. 27. Des Moines, Ia.
29. Piedmont. 30. Poplar Bluff.

OCTOBER.

1. Dexter. 4. Cape Girardeau.
6. Jackson.
11. A.M., St. James', St. Louis; P.M., Grace, St. Louis.
20. Missionary council, Detroit.
20-25. St. Andrew's Brotherhood, St. Louis.
27. Canton. 29. Monroe.
30. Woman's Auxiliary, St. Louis.

NOVEMBER.

1. A.M., Cathedral, St. Louis; P.M., St. Paul's, St. Louis.
3. Shelbina. 4. La Plata.
5. Kirksville. 6. Glenwood.
8. St. Paul and Minneapolis.
15. Chicago. 17. Atchison, Kan.
20. Clarence. 22. Macon.
23. Bevier. 29. Salem.
30. Steelville.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

The annual and 40th regular meeting of the archdeaconry of Albany was held on Tuesday, September 15th, in St. George's church, Schenectady, the Rev. J. Philip B. Pendleton, S. T. B., rector. Archdeacon Sill was Celebrant at the 10 o'clock service, assisted by the Rev. J. N. Marvin and the rector, the preacher being the Archdeacon of Troy, the Rev. Joseph Carey, S. T. D. The Rev. Frederick S. Sill, S. T. B., was re-nominated archdeacon, and the Rev. Richmond Shreve, D. D., and the Rev. E. B. Smith, were elected, respectively, secretary and treasurer, the latter receiving the suffrages of his brethren for the fifth time. An essay by the Rev. Alfred Taylor, evincing wide and thoughtful reading, on the subject of "The Higher Criticism," was read in the afternoon. A hearty missionary service was held in the evening, when prayers were said by the Rev. Messrs. Bown and Ball; and addresses, filled with large, devout, and Catholic thoughts, were delivered by the Rev. W. W. Battershall, D. D., and the Rev. W. L. Robbins, D. D., dean of All Saints' Cathedral, Albany. The surpliced choir of St. George's deserve praise for their reverent conduct and good work. The hospitality of the parish was most gracious and liberal. Nineteen clergy were present. Those who remained in Schenectady the following day, were requested to attend the funeral of the Rev. Dr. Lowell, as representatives of the Archdeaconry, and from respect to his memory.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—The Rev. R. H. L. Tighe, minister in charge of Grace chapel, was stricken in the chancel, Sunday, Sept. 6th, during service, with an attack of weakness. He had just returned from a voyage to Europe, and had a severe passage on the way home, from the effects of which he had not fully recovered. A little quiet, during the week following, restored him to his customary state of health.

All Saints' church, which owns a fine corner plot on 7th ave., is about to erect thereon a new church edifice. The congregation is some 22 years old, and has for many years worshipped in a brick chapel of small proportions on the rear of this plot. This chapel will probably be retained and utilized as a Sunday school building. The quarter of the city occupied by All Saints' was for a long period thinly populated, but a larger church provision has come to be called for by the rapid building up of adjoining streets in recent years. The new population is of a class that promises increased income to the parish. Through the energetic work of the Rev. Melville Boyd, who has been rector for the past 16 years, the spiritual and temporal growth of the church has been steady. The new structure, for which plans are now being drawn, will be substantial and beautiful.

FISHER'S ISLAND.—The Rev. J. Moody Bartlett, who for ten years has been rector of St. John's church, died on Friday, August 21st, in his 88th year. He was a native of Newburyport, Mass., and was ordained to the priesthood, July 27th, 1832. For 19 years he was rector of St. John's church, Essex, Conn. A memorial service has been held for him in his parish church, at which the Rev. Charles Heartfield, of Poughkeepsie, preached the sermon. The text was Rev. iv: 8, and the preacher paid a glowing tribute to the character and long and faithful work of the departed priest.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The Rev. Edgar Cope, rector of the church of St. Simeon, returned from Europe last week in the steamer City of Paris, fully restored to health, after a much-needed rest of two months. The congregation, on Sunday, 13th inst., evinced their pleasure at the return of the rector, by a display of flowers. Memorial gifts of hymn boards and a very beautiful brass eagle lectern, which had been placed in the church, were also made to brighten the occasion. The lectern is given by Mr. and Mrs. James Barker as a memorial of their son George, who is remembered as having been devoted to the mission of St. Simeon, as a loyal friend of the rector, and an earnest member of the Brotherhood of St. Andrew. The fifth anniversary of the establishment of the mission occurs on the 17th Sunday after Trinity, which is to be marked by an appropriate sermon by the rector at the morning service; and a special sermon is to be preached at Evensong, under the auspices of the Brotherhood of St. Andrew.

The Rev. J. J. Joyce Moore, rector of the church of the Covenant, who arrived in New York on the 14th inst., was tendered a reception on the evening of the day following in the parish building of the

church, which was handsomely decorated for the occasion, by members of the church and Sunday school. John B. Rhoads, Esq., offered a prayer of thanks for the rector's safe return, after which the Rev. Mr. Moore delivered a short address, expressing his surprise at the reception, and thanking his congregation for their kindness.

The Rev. Snyder B. Simes, rector of "Gloria Dei," who was one of a party of tourists in Norway and Sweden, has also returned, and received a hearty welcome from his congregation.

When the Rev. Dr. C. Miel, rector of the French church of St. Sauveur, returned from his vacation, he was greatly surprised on entering the church to find its walls had been much improved by artistic work during his absence from town. Two zealous members of his congregation, both natives of France, and both originally agnostics, were attracted to this, the only French church in the city, and both of these artists have enriched the interior by their talent and skill. The great painting which adorns its wall is from the brush of one of these, who is about to become a candidate for Holy Orders. The painting referred to is "The Tribute Money," and has already been described in these columns.

A beautiful set of altar cloths and pulpit fall has been presented to Grace church, the Rev. J. S. Stone, D. D., rector, by Mrs. T. M. Elliott. They are all of her own handiwork, and are suitable for the present season, and until Advent.

The school year of the Philadelphia Divinity school commenced on Thursday, 17th inst. The joint meetings of the boards of trustees and overseers to elect professors to the vacant chairs is on the 29th inst.

The meetings of the Clerical Brotherhood are to be resumed on St. Matthews' Day, Monday, 21st inst. Topic for discussion, "The miracle wrought upon the Gadarene demoniacs," to be opened by the Rev. E. K. Tulledge.

The permit for the new parish building of the church of the Holy Communion, noticed last week, was issued on the 15th inst. by the city authorities. The building is to be two stories high, and covering a ground space of 40 by 80 feet. Work on the structure will be commenced as soon as possible.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

The Rev. W. H. Gallagher, recently of Painesville, O., has entered upon his rectorship of St. Paul's, Saginaw, but resides temporarily in Detroit until the rectory is completed.

Grace church, Ishpeming, is contemplating the erection of a new church of stone within the next year. Its rector, the Rev. William Galpin, is doing especial work among the Cornish miners of the city.

The Church Free Kindergarten of St. John's parish, Saginaw, re-opened in the parish building on Tuesday, Sept. 8th. The enterprise has been fully justified by the success of the first year, when the roll contained 54 names, with about 40 in constant attendance. The superintendent for the ensuing year is from the Boston Kindergarten Schools, Miss A. W. Devereaux, and she has the help of two thoroughly-trained assistants. The course is arranged to cover seven years. A short session of a Church Kitchen Garden will also be held in St. John's parish building, opening on Monday, Sept 21st, and continuing one week, in charge of Miss C. Adams, of Detroit.

On August 23rd the Bishop confirmed 19 persons in St. James' church, Cheboygan.

The Rev. M. C. Stanley has sent to the Bishop his resignation as general missionary of the Upper Peninsula, a step deemed proper in view of the prospective archdeaconry to be established in that section. In accepting the resignation, the Bishop makes grateful acknowledgment of Mr. Stanley's faithful and devoted service.

The rector of Christ church, Detroit, the Rev. Joseph H. Johnson, is about returning from his summer vacation, passed in England and Germany.

The Rev. Isaac Barr, general missionary of the Saginaw Valley Convocation, is building several churches in the extensive region to which he ministers.

The treasurer of the diocese, Mr. H. P. Baldwin, 2d, has gone to Europe on a three months' vacation.

The new church at Port Huron is approaching completion. It is now under roof and the work is being hastened as rapidly as possible. The church is of stone, and when completed, will be one of the finest buildings in the diocese.

The Rev. W. G. Stonex, of Lapeer, had a narrow escape from death on the 24th of August. On that day he met on the street an old friend who is an invalid and who was being wheeled in a chair. Without a moment's warning, this man drew a revolver and fired, the ball grazing Mr. Stonex's clothing, but doing him no injury. It is supposed the man is insane.

The Rev. J. T. Protheroe, who had accepted the appointment to the mission at Ironwood, Mich., died during the week in which he was expected to take charge. He was resting in Denver for a short time, previous to his coming to his new field of labor, when illness overtook him. Mr. Protheroe had done excellent service for the Church for many years, in the diocese of Pittsburgh and in Colorado, and will be greatly mourned by his brethren of the clergy and by large numbers of the laity.

Apropos of changes among the clergy of the Church it is well enough to bear in mind the frequent movings to and fro among our religious neighbors. The rector of St. John's, Saginaw, will in a few weeks be the senior clergyman in that city, though he has been in charge of his parish but one year and a half.

The recently arrived organist and choirmaster of Christ church, Detroit, Mr. Felix Lamond, has entered on his work with enthusiasm, has gained the good will of the choir boys, and expressions of satisfaction are heard from all sides.

The alterations in St. John's church and chapel, Detroit, are now well forward. The chapel is completely torn down, and the foundations of the addition are being dug. Substantial progress has been made in forming the new choir of men and boys. At present the choir numbers 30, but will soon be increased to 40. The choir will not be vested till the church alterations are completed.

A "Trades Carnival" is announced to be given in the parish building of the church of the Messiah, Detroit, Oct. 27-31, afternoon and evening. The new parish building is already an assured success.

St. Titus' mission of St. Joseph's parish, Detroit, has just moved from 1175 Russell st. to 1171 on the same street. The change is in every way advantageous to the mission, as the new hall is more commodious than the old, of easier and pleasanter access, and far better adapted to the advertising and holding of special services.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

WATERBURY.—The convocation of Annapolis met at St. Stephen's church, August 25th. The dean, the Rev. Theodore C. Gambrall, D. D., and the Rev. Messrs. John Barrett and W. F. Gardner were present. At the morning service, the Rev. Wm. F. Gardner preached an appropriate sermon, after which the congregation repaired to the rectory, where a dinner had been provided by the ladies of the Church. The afternoon service began at 3:30, when eloquent and energetic addresses were made by the clergy present concerning the missionary work of the church. On the following day, August 26th, the Rev. John Barrett preached at St. Paul's church, Crownsville, in the morning, and the Rev. Wm. F. Gardner, in the afternoon, dwelling upon the parochial side of missionary work. Notwithstanding the inclemency of the weather, and that the parish has been without a rector for some time, the convocation proved a success.

PRINCE FREDERICK.—The Rev. J. C. Anderson has accepted the call to become rector of All Saints' and St. Paul's parishes, and officiated on Sunday, Sept. 6th, holding service in All Saints' church, in the morning at 11 A. M., and St. Paul's church in the afternoon at 4 P. M.

WESTMINSTER.—The consistory of St. Paul's church, this city, have decided to heat the church by steam. The church is now fitted with hot air heating apparatus.

JONESTOWN.—The Rev. Hall Harrison, of St. John's church, accompanied by his wife, has sailed from Baltimore for Liverpool, *via* Halifax.

GLEN BURNIE.—The Bishop visited this town on Sunday, August 30th, and confirmed a class of six persons in the presence of the rector, the Rev. Dr. Spencer, and a large congregation.

Miss Lillie Paret, daughter of Bishop Paret, whose summer home is in the suburbs of this town, has sailed from New York for Dresden, where she will remain a year to perfect herself in the art of painting.

REISTERTOWN.—The new church, which is being erected near this town, by Mr. Keyser, as a memorial to his mother, will soon be completed, and will be consecrated on Nov. 1st, All Saints' Day. All Saints' will be the name of the church. It is built of Westminster stone, trimmed with Indiana buff sandstone, and is covered with tiles. The cost of the church will be $15,000, all of which is paid by Mr. Keyser. The windows of the church will be memorials of persons who lived in the parish during the past 30 years. Mr. Keyser has also given during the past year several thousand dollars for improvements at Hannah More Academy, near this town. The Rev. Arthur J. Rich, the principal of Hannah More Academy, rector of the parish, and dean of the Baltimore convocation, has been ill for some time, but is improving.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

Another of the most faithful and cherished priests of this diocese has gone to his eternal reward. The Rev. A. D. Drummond passed away from earth on the midnight of Sept. 5th, in Pasadena, just as the prayer commendatory of the passing soul was said by the Rev. Dr. Hall, the rector of All Saints' parish in that city. On Monday evening, the 7th inst., the casket was taken to All Saints' church, when the vesper service commemorative of all souls was said by the Rev. Chas. H. Kienzle. On either side of the coffin stood three large tapers. The next morning the burial service was begun by the Rev. Dr. Wyllys Hall, attended by the Rev. W. H. Dyer. At the Communion service, the Rev. Mr. Kienzle was the Celebrant, the Rev. Mr. Merlin-Jones, gospeller, and the Rev. Mr. Cowie, the epistoller. The service was choral for the most part. The officiating clergy, and the family, and several members of the Confraternity of the Blessed Sacrament, received. The Rev. Drs. A. G. L. Trew and Thos. W. Haskins were also present at the service. The remains were taken to Garfield cemetery, Pasadena, where the Rev. Dr. Hall said the committal service.

The Rev. Andrew Doucy Drummond was born in Memphis, Tenn., May 17th, 1846. He was educated for the ministry at the University of the South, and at Nashotah. He was ordered deacon by Bishop Quintard in 1871, and was priested by Bishop Green in 1877. He served successively as assistant minister of Grace church, Memphis, missionary at Bailey Station, Tenn., at Corinth, Miss., and the church of our Saviour, Iuka Springs, Miss.; as rector of Trinity church, Yazoo City, Miss., Grace church, Paducah, Ky.; then as missionary at Canon City, Silver Cliff, and Rosita, and again at Lake City, and at Gunnison, Colo.; then assistant minister in Virginia City, and missionary at Dillon, Montana; at Healdsburg and Cloverdale, in Northern California, and as assistant at the church of the Advent, San Francisco. The most laborious and taxing of all his work was as city missionary in San Francisco. In the spring of '89 he became very ill with a disease of the throat, removed to Howell Mountain for the summer, and in the succeeding fall came to East Los Angeles, where he engaged in secular work for a time. Becoming gradually much more ailing in health, he removed to Pasadena. Mr. Drummond was married on Nov. 18, 1874, to Miss Lucile Ophelia Wade, of Corinth, Miss. By this union he has left five children, three girls and two boys. He has the remarkable record of having missed but 12 Sundays out of an active ministry of 18 years, when he was not at his post of duty in the church. He leaves a host of friends everywhere to mourn their loss, and to thank God for the good example of this, His faithful servant. Verily his works do follow him.

MILWAUKEE.

It is announced unofficially that the bishops have given the necessary consent to the consecration of Dr. Nicholson, Bishop-elect, and that the consecration will take place, as desired, on SS. Simon and Jude's Day at St. Mark's church, Philadelphia.

The Rev. Dr. Wright, rector of Wauwatosa, and secretary of the Standing Committee, is recuperating in northern Michigan. Dr. Wright is so unfortunate as to be a periodical sufferer from hay fever.

NASHOTAH.—Nashotah has received the valuable theological library of Bishop Knight, as a bequest. One of the most urgent needs of the seminary is a new building for the safe keeping of the library which is too valuable to be left in danger of loss, but which at present is far from being fireproof.

MADISON.—The funeral service of the late Rev. H. W. Spalding, D. D., who was formerly rector of this parish, was held at Grace church, and interment was in the cemetery at Madison. His brother, the Rev. E. W. Spalding, D. D., of Alabama, was with the bereaved family.

MILWAUKEE.-The city churches are again re-opened. By an unfortunate delay of the manufacturers, the new organ for St. James' is not yet in place.

MASSACHUSETTS.

The Standing Committee have accepted as postulants, Henry Martyn Saville and Robert Codman, Jr., the latter gentleman is a young lawyer, whose promises in his profession were great, but who abandons them for the sake of the ministry. He is a brother of the much lamented Archibald Codman, whose death occurred in the spring, while rector of the church of Our Saviour, Roslindale.

The committee on arrangements for the consecration of the Rev. Dr. Brooks, is composed of the Rev. Drs. Converse and Lindsay, of the clergy, and Mr. Edward S. Davis, of the laity.

BOSTON.—The repairs at St. Paul's church are still going on, and it will not be re-opened till early in October. The Rev. Dr. Lindsay is at Hingham.

AMESBURY.—The Rev. Dr. Hill, rector of St. James', will soon resign the charge of the parish and remove to Concord, N. H. He will be reluctantly spared from the work which he has carried on so successfully, and from the community where he is universally esteemed.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop

There was an unusually large attendance of clerical and lay delegates at the meeting of the Burlington convocation held on Tuesday, 15th inst., in the church of St. John in the Wilderness, Gibbsboro. After the usual morning service, the sermon was preached by the Rev. H. M. G. Huff, from 2 Cor. ix: 7, "God loveth a cheerful giver," on the principle and motive for Christian giving. At the business session, the treasurer made a report, showing a balance on hand of $254.74. The report of the executive committee, making appropriations of $625 for the coming new quarter, was concurred in. A special appropriation of $50 was made for Crosswicks. The dean made a report of the services, Baptisms, and vis-

its made within the bounds of the convocation. In the afternoon, an ably written poetical essay on "The Transfigured Harp," was read by the Rev. Edward M. Reilly, the design of which was to show the good work done by St. Patrick, St. Columba, and others, in the founding of the ancient Irish Church, through which the Gospel was afterwards carried over into England. At the missionary service in the evening, a sermon was preached by the Rev. James S. Stone, D. D., rector of Grace church, Philadelphia. The convocation were hospitably entertained at the residence of John Lucas, Esq. The next meeting will be held in December, at St. Barnabas' chapel, in this city.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

The Bishop is taking a pedestrian tour over the mountains of Virginia. He purposes returning to the diocese on October 3d, and expects to have travelled between 300 and 400 miles during the three weeks of his absence.

The Rev. J. Holwell Geare has resigned the rectorship of Christ church, Milford, and has accepted work in St. John's, New Brunswick, diocese of Fredericton.

The Bishop preached and celebrated the Holy Communion at the all-day annual service, at old Christ church, Broad Creek, on Thursday, September 10th. A large number of people were present all day.

The diocese has suffered a severe loss in the death of Dr. C. Elton Buck, a most valuable and earnest layman, from laryngitis, on September 2d. He will be greatly missed, more particularly in the diocesan mission work, of which committee he was treasurer, and an active member. Dr. Buck was born in Philadelphia in 1833, where, after completing his academic and medical studies, he went to New York, as the editor of a scientific magazine; but of late years he has devoted himself entirely to the practice of analytical chemistry, in which profession he stood high. As a member of the vestry of St. Andrew's church, Wilmington, his counsels carried great weight. During the renovation of the interior of the church, he devoted himself with generous enthusiasm as a member of the Building Committee. As one of the organizers of the Church Club, his decease will be a keen blow to that organization of laymen, depriving them of one who was esteemed most highly for his purity of character, wisdom of counsel, integrity of purpose, and high command of confidence and respect. His burial was from St. Andrew's church, on Sept. 5th, the Bishop officiating, assisted by the rector, the Rev. Chas. E. Murray, and the Rev. Messrs Littell and Henry. The interment was at Laurel Hill cemetery, Philadelphia.

JOHN HENRY HOPKINS.

BY THE REV. WILLIAM PUSEY PAINTER.

Another precious link that bound us to the early days of the Oxford Movement has been severed by the recent death of John Henry Hopkins. No American Churchman was, perhaps, better known on both sides of the water than he. For more than a generation he has been the most conspicuous and widely-known champion of Anglo-Catholicism amongst us. His great abilities were recognized by friend and foe alike. A few years since the London *Church Times* referred to him as one of the most learned men of the Anglican Communion, while only the other day the New York *Independent* (no great admirer of High Churchmen) pronounced him the most brilliant man in the American Episcopal Church. Such was the impression which he made upon men of the most diverse opinions by his writings. Whether they agreed or differed with him, they could not but admire the learning, versatility, wit, and acuteness which he displayed on every occasion.

To those who were privileged to be with him in the privacy of his library, he was an intellectual marvel. He seemed to us whom he called "his boys," to have read about everything worth reading, and to have forgotten nothing that he read. His memory almost rivalled Lord Macaulay's in its retentiveness. His mind was, indeed, a veritable net which dragged to land everything that came into it. His reading embraced theology, philosophy, history, biography, science, art, and music. The wide range of his work was a disadvantage in some respects, but it made him a charming and inspiring companion for young men. How earnest was he when, seated in his study-chair, he would pour forth streams of learning in reply to some question for which you craved an answer. Then he was at his best. His ideas were always strong and striking, sometimes strange and startling, but ever having a "piercing point of meaning" that gave ample warrant for their singularity. Swords have not keener edges than his thoughts; you would only listen to him with astonishment even when you felt quite sure that you could never —no, never—entirely agree with him on the point under discussion.

It was a privilege, indeed, to know him thus. He was so brilliant and many-sided, so patient and painstaking, so loving and gentle, in a word, so entirely unlike what many who knew him only from his controversial articles, supposed him to be. His buoyancy of spirit and boundless enthusiasm tended also to make his personality the more interesting. He never lost the ardour and freshness of youth; he enjoyed a battle to the end of his life. With what zest and enjoyment did he enter into his controversy with Monsignor Capel seven years ago; with as much sprightliness indeed as he ever displayed in his memorable contests with Evangelical opponents of bye-gone days.

Dr. Hopkins will always be remembered as one of the earliest champions of Tractarianism in the American Church. How much of the life and enthusiasm, the poetry and romance, of the Catholic revival of 1833 seemed to be concentrated in his person! He was but thirteen years old when the Rev. John Keble sounded the trumpet in reaching a sermon on "National Apostasy." The son of a bishop, he espoused early the cause which he considered so necessary to the growth and advancement of the divine kingdom. He entered also into the ritual development of the second period of the movement with warmest sympathy, employing his pen ceaselessly and effectually in advocating Gothic churches which to him were always full of heavenly symbolism, choral service, beautiful ritual, the observance of holy days, and above all, the restoration of the Holy Eucharist to its true position as the central act of Christian worship. His poetical and musical gifts were consecrated to the same holy purpose of elevating and beautifying the Church's services. His hymns, and songs, and carols threw a wonderful beauty around the sacred seasons, especially Christmas-tide, and helped powerfully to make High Churchmen of many who never guessed through what subtile influence or by whose loving hand the good seed was first implanted in their hearts. To many of this generation all the religious impressions of their childhood days are inseparably connected with those touching Christmas carols which he introduced, such as "Evergreen, Holly and Laurel," "Hail to the morn when Christ was born," "We three Kings of Orient are," "Sing then, all in house and hall," "Gather around the Christmas tree," etc. — carols which lead directly to the manger of the Christ Child, and are perpetual protests against the secularization of the blessed feast.

It was a common remark among his friends that no one seemed to enjoy divine service quite as much as he. He was never so happy as when in the chancel. His manner of reading the Daily Offices was extremely reverent, yet entirely free from all ostentation or striving after effect. When celebrating the Blessed Sacrament, the very tones of his voice showed the awe which he always felt at the altar. His teaching was churchly and sacramental to the core. Like Hugh James Rose, he bade us, when our hearts were failing, to stir up the gift that was in us, and betake ourselves to our true Mother, of whose catholicity he never had the trace of a doubt. He was never so strong in preaching, or in writing, as when he was vindicating the claims of the Anglican Communion as a true and living branch of the One Catholic Church. He loved to call the attention of his students to the fact that the English Reformation was an appeal to antiquity. He placed a high value upon the Ante-Nicene Fathers as the best witnesses we can have, outside the Scriptures, touching the faith and order of the early Church. The Prayer Book, in its dogmatic teaching, but follows primitive Christianity: so long as we guard that from assault we are safe. He considered the great Caroline divines as the best teachers of Anglo-Catholic theology. They were more learned, more logical, more profound, than those of the Reformation era. Not that he despised the work of the Reformers. But, then, they were in the midst of a terrible conflict; their opinions were in a state of transition; some of them no Churchman could ever follow. The sturdy Catholicism of Andrewes and Bull and Hammond pleased him far better, and to such Anglo-Catholic fathers as these he would direct those who came to him for advice as to which of the older divines were best worth studying.

We have endeavored, in this brief sketch, simply to pay our tribute—a former pupil's tribute—to the memory of one who never tired of teaching any who came to him for instruction, one who never failed to win and keep the love and devotion of those who knew him best. Can it be possible that he has been taken from us?—that we shall see the well-known signature at the end of reviews, letters, and pamphlets, no more forever? Truly a star of the first magnitude has disappeared from out the theological firmament, the American Church has lost one of her most illustrious sons.

"No life spent in Christ's service—(to take leave of him with a few beautiful words borrowed from a recent memoir of an English clergyman)—is really incomplete: no good work done in His name and for His sake, can be broken off and come utterly to an end. The seed that is hidden from our sight is growing secretly in the ground: the life that is taken away from the eyes of men is even now fulfilling its purpose in the great invisible scheme of God's providence and grace. The disappointed hopes, the unaccomplished purposes, the half-wrought works of faith and love which the hand of death has severed in the midst, are not things of earthly origin, to perish where they have their birth. Those works are done in a strength which cometh not of man, but of God. They go back to Him from whom they came, and for whom they were done. And those purposes shall yet obtain accomplishment, and those hopes shall yet enjoy fruition. Is it not written, 'They that sow in tears shall reap in joy?'"

IN INDIA.

BY THE REV. DUNCAN CONVERS.

VII.

To tell of Poona—the residence of the Government of the Bombay Presidency during the rains, as Simla is for the Calcutta officials—let me copy the notes made at the time.

Arrived from Dhoud at a little before four in the morning. The streets had no one moving about them; but here and there one saw a seeming, sheeted corpse on the ground in front of the "botiques" of the bazaar—some one trying to sleep in the coolness of the open air. It was a long distance to Panch Honds (which I discovered meant "the five tanks"), and was in "the Devil's Ward,"—appropriate location for a mission. The Society's mission house stands beside the "Church of the Holy Name." The former was a large dwelling, now converted into a clergy house. The church, of brick, will be rich and handsome, if we are ever wealthy enough to finish it in keeping with the fine marble altar now in it. On the other side of the church are the schools and convent for the St. Mary's Sisters—the Wantage community. Across the street is the dispensary building, a medical charity which awaits a doctor before it can be put into operation. The work here is genuinely mission work, *i. e.*, to convert the natives from their Hinduism, and not ministering to English or Eurasian Christians.

One afternoon, the Rev. Cecil Rivington took me out for a most interesting trip. We stepped into the High school, once the house of some rich native, full of fine wood carving. In the gymnasium I noticed a wrestling pit for the boys. Through a native quarter we went over a fine bridge. The river was high. Just above, at one of the ghauts, we could see the smoke of a cremation going on; and some, probably the attendants at one of the earlier funerals, were bathing, to cleanse themselves from the defilement of contact with the dead. The view of the city was striking; on the banks, shrines and tombs gleamed through the trees, while broad steps descended to the stream; domes, towers, and spires, reached above the green leaves; the hill, crowned by the palace of the Marathi Paishwa and the famous temple of Parvati (Siva's wife), loomed up, and beyond the plains the mountains filled in the back ground.

Walked to one side of the tomb of a *pir* or Mohammedan saint—my notes are too badly written for me to decipher his name. It seems he was originally a Hindu, but became a saint of Islam. He built his tomb in his life time. We found it to be a square, raised, stone platform of no great size; one side was open, and had steps up; at the back a stone wall was run up, which, with open timber framing at the other sides, carried the roof. From the rafters hung ostrich eggs, large glass globes, colored red, blue, green, and gold; and lamps. On the back wall hung some illuminated texts, Arabic verses, I suppose, from the Koran. The rosaries, clothes, and other relics of the dead man, were hanging on the wall, or piled at its foot, and a light was burning before them The tomb itself was of stone in the centre, covered by a silken carpet, on which were scattered some flowers; and having brass candlesticks and a fixed thurible for incense before it. It seems that when the end of his long and notoriously licentious life drew near, the deceased *pir* foretold his own death, and also predicted that on the third day he would rise from the dead as a little child. He may not have heard the story of the European inventor of a new religion, who complained that no one believed his novel creed, and asked what he should do. The advice he got was a suggestion that he should be crucified, should die, and on the third day rise again. Not very cheering. The *pir*, however, predicted his doing so; as if to match himself with Christ. To make it more striking, his death actually took place on Good Friday, a year and a half ago. So, on Easter, when Poona Christians were rejoicing over the past fact of Christ's resurrection, a great crowd, partly of his followers and partly of those curious to see a miracle, gathered at the tomb. Naturally, he

did not rise, and the failure lost him most of his following, but not all. When we got to the tomb, we were met by the guardian, and had a triangular talk—a conversation in three languages. The guardian only spoke Hindustani, and his words were put into Marathi by the catechist, and Mr. Rivington translated this into English for me. "Why did not your *pir* rise from the dead, as he said he would?" the man was asked. He answered: "You wait, and after awhile, God will yet give you eyes to see him." While we were talking, a Hindu came to the shrine, rang the bell over the entrance (this is done in all idol temples to wake the deity), performed his *puja* or worship, threw some incense on the coals, and withdrew. Rivington began at him: "Didn't you worship the *pir* as you would worship Vishnu, or Siva, or any god?" "Certainly, I did," assented the man. "But he is a dead Musselman." "It is all the same. He was a good man, the avatar (incarnation) of some deity or other," was the liberal response, — enough to charm any Broad Churchman. Then to the official of the tomb: "How can you allow your prophet's law to be violated? You allow this man to offer to a dead man the same worship he would give his deity?" He answered: "There is no image here, and so it cannot be idolatry, or wrong in any way." But after this, he moved away, and refused to talk more. We went on to see a small, subterranean temple cut out of the rock; and thence to Devi's temple on the hill side. Noticed some carved stone pillars for lamps at the bottom of a long flight of stone steps. Half way up were some "rest houses" to entertain pilgrims. At the top we found a Brahmin in the scantiest possible clothing reading a Marathi translation of a Purana—a late sacred book.

"Why are you doing that?"

"I have had two pice given me for doing it."

Said Rivington: "Why not give up such rubbish? You know there is nothing in it."

"You know a man must fill his stomach," was his candid reply.

After I had seen the paintings(great daubs they were) on the walls, and the ugly image in the shrine, we went down, and for a moment entered Ganesa's temple at the foot of the hill. As soon as we entered, a man came from the sanctuary, holding out his hand, "Give me pice for Ganputti," using the idol's common name.

"No, I'll not give you money for your idol; but I'll give you the truth," said Rivington.

He put up his hands, and turned away with "Ah! I want none of that."

The Hindus who were there laughed against him. At the door we stopped to speak to a fortune teller whom Rivington knew.

Next we went through the grounds of Government House, a fine palace built here for the Governor-general. In the chapel we found the choir practicing their music. I noticed four tattered battle flags on the wall. The pulpit is a creditable production of "the Industrial School" at the mission. As the rain was coming on, we hurried home, seeing the crowd scatter from the fashionable drive in the Gardens, passing the Sasoon Hospital (the gift of a rich Parsi, which is now under the care of the Wantage Sisters) and the bazaar; calling a moment on one of the native Christians, a carpenter, who was one of the mission's first fruits. It seems that at his Baptism, his wife left him; but six months later returned to him in spite of his Christianity, and in time she too was baptized. The next of the family to come was a widowed daughter, who had been married as a Hindu at ten, and left a widow soon after. Now the mother's parents are baptized also, and the carpenter's father, an old man, is under instruction, and will soon (D. V.) be a Christian also. This makes the second little girl who has been shown me as "child widows." I tried to find their numbers, but only discovered the statistics of Ahmednagar district; there, out of 55,177 widows of all ages, 184 were yet under ten, 826 between ten and fourteen, and 792 between that and nineteen. Over eighteen hundred widows under twenty years old! We have no means of knowing how many of the older ones were originally "child widows" who have since grown up.

Sunday afternoon, the congregation in the church of the Holy Name was the most inspiring, I think, I ever saw any where. There was to be the second sermon of a series the Bishop was preaching to educated natives. The pulpit is about one-third of the way from the altar down the church; and that part between the pulpit and the altar was kept for Europeans (the Governor and some other high officials were present); the rest was given up to Hindus. When the Bishop began, the upper part was full, and there were but few empty chairs at the other end. Before he had finished, not only was there not an empty chair, but the aisles and passages were one mass of red turbans. Oriental-like, they kept their heads covered. But the eager attention of such a mass of educated heathen, the play of varying expressions over their faces as they listened to the Bishop's argument on the resurrection of Christ, was enough to make any one preach with all his power. The sermon was a strong argument, although I was surprised that he thought it necessary to go into what materialism had to say, to the extent he did. I was told that there has never been anything like it in India. At other times distinguished preachers have tried to get educated natives together, and have had a few; but never such numbers. It is a sign of the times to cheer missionaries. If leading Hindus find it needful to know what their opponents have to say, it shows their fear of what their rivals may effect. Perhaps there and there, it may mean a half-hearted consciousness that Hinduism may be wrong, although, so far as I could read the faces there, they looked more like disputants eager to catch one tripping than those who were in sympathy with the preacher. It was a remarkable sight I was glad to have seen.

Some forenoons I spent at the dispensary building, listening to Father Goreh expound Hindu philosophy and theology; and who could do it better than he? Born a Kokonese Brahmin, trained in their great centres to be a controversialist and to enter the lists against Christianity, converted in the very fullness of his powers, and now for years ordained in the Church of England, and working to bring his fellow countrymen to the faith of "Christ crucified."

One day we climbed the elephantine steps up Parvati's hill. On the way we passed the monument to one of the last instances of *sati* or widow burning in western India. This has been put down for the last sixty years. Two beggars beset us; one said he was blind, nevertheless he discovered us before any one with good eyesight did, and came direct in spite of obstacles; the other said he was lame, but he outran the well ones for all that. The hill is crowned by the ruins of the Marathi ruler's palace, and we were shown where one had thrown himself to his death because his tutor ventured to reprove him on the day after he came of age, thus insulting him in the view of the sensitive ex-pupil; also the window where the last ruler saw his army lose the battle of Kirki to the English force just after the lightning had burned part of the palace. The view is extensive and beautiful. In the hollow square of the palace are three temples, the chief of which is Parvati's, and one of the "show places" of India. The three idols are of ivory covered with gold.

Mr. Nanson, of the mission, took me one day to Khando-ba's temple, at Jejuri. On the narrow gauge Southern Marathi Railway we went about thirty miles, passing one of the hill forts at Alandi which have cut such a figure in Indian history. Of this deity himself, Sir Monier Williams says: "Another deification, Khando-ba (also called Khande-Rao), was a personage who lived in the neighborhood of the hill Jejuri, thirty miles from Poona. He is probably a deification of some powerful Raja or aboriginal chieftain who made himself useful to the Brahmins. He is now regarded as an incarnation of Siva in his form Mallari. The legend is that the god Siva descended in this form to destroy a powerful demon named Mallasura, who lived on the hill, and was a terror to the neighborhood. Parvati descended at the same time to become Khando-ba's wife. His worship is very popular among the Kolis and people of low caste in the Maratha country. I was informed that he is the family god of Holkar (the Indore ruler), who is of the shepherd caste. Sheep are sacrificed at the principal temple on the Jejuri hill, where there is an image of the Linga, and a bad custom prevails of dedicating young girls to the god's service. They are called Muralis (or Murlis), and although nominally wives of the god, are simply prostitutes. Khando-ba is sometimes represented with his wife on horseback attended by a dog." So far Sir Monier Williams.

The temple has a commanding site on top of a high hill, and consists of a large cloister surrounding a court paved with stone, and containing two shrines. The approaches are up long stone steps, lined with pillars for lamps on each side, and, at intervals, passing under stone arches. The chief one is on the north. Our guide met us with a long, silver-tipped wand of office, with which he warned others off, meaning to have whatever we would give, for himself. In broken English, he told us there were eighteen arches, three hundred and sixty-five pillars, and nine lacs of steps.

There are eighteen arches to be sure, but the other figures are gross exaggerations. There may be a hundred or a hundred and fifty of the pillars, but nothing like the reported nine hundred thousand steps. On some night festival, it must be a striking picture to see these pillars and arches lit up by lanterns and torches, and a crowd of excited worshippers thronging up and down the stairs. Inside the court, we saw the upright pole which used to be used at the "swinging feasts," when some enthusiastic devotee had a hook fixed in the muscles of his back, and was swung round and round at the end of a rope on this pole. It has been unused for years at the command of the Government; but still stands in place. On the floor of the court-yard, before the shrine of Khandoba, was a raised platform, cut out in the shape of a gigantic tortoise, ten or twelve feet across, all covered by brass plates. I think a caste of fishers keep this in repair, but am not quite sure. The view from the top of the cloisters is extensive, and, were it not for the Indian town at the foot of the hill, with its temples and tanks, could easily be mistaken for one in Colorado, looking out over the plains. While we were admiring the view, a sudden rain storm drove us all under the shelter of the cloister, where quite a number of the temple attendants gathered around. The catechist at once began to preach to them. For some time they listened in silence. Then one or two began to object, until there was a hot dispute going on in Marathi. The sudden sound of the crashing of a cocoanut startled everyone. As it meant that some one was offering at least that much to Khandoba, the more active ones ran off to try to get a share in the gifts. One old woman, however, stayed, and holding out her hand, begged for "pice"—an Indian coin worth about half a cent. As translated to me, her petition was: "See, I did not run away. I waited to hear you preach; so give me pice." When she heard the refusal to pay her for listening to the missionary's appeal, she began to wax angry. We soon had a furious hag at our heels, shrieking at the top of her voice: "I am not a fool. I listened to you for pice. Pay me the pice I earned by staying while you preached. It is robbery for you not to pay;" and we were probably called by every title which can mean "cheats," "thieves," "robbers," and even worse that Marathi can furnish.

When we had seen the temple, we walked down past the tanks, but it was too cool for the sacred monkeys, which usually haunt it, to be out. The big mango trees were full of the "flying foxes," sleeping head down through the day. Here I first saw the "traveller's bungalows" in actual use. They are built by the Government, and every comer can have the use of them for one night, at a fixed charge, and for a longer time, if no later arrival claim room. The attendant will furnish food, if wished. When the traveller moves on, he writes what he has paid, and any complaints he may wish to make, in a little book presented by the attendant, who cannot read the English report. In due time, the official inspector comes, and the book is handed him, when he learns whatever the visitors have to say. It works well enough where only travellers can read and write English, and the attendant is unable to alter or even read it, but would scarcely answer here.

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REV. C. W. LEFFINGWELL,
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TWENTY years ago it would hardly have been possible for a minister of this Church in his public teaching, to sweep away with a wave of the hand, not only the Articles of Religion, but the whole Book of Common Prayer, the first as only interesting as a landmark of obsolete controversies, the other as embalming the speech of the past, the thought of outgrown periods. Thus, at one "fell swoop," everything is blotted out which connects the Church of America with the Church of the Councils and with the Catholic Church throughout the world. If such a teacher chooses to retain some single formula, it is because he thinks that he can introduce under its archaic and obsolete words a brand new system adapted to advanced thought, and not because he acknowledges that it possesses an authority to which he must bow. It commends itself to his mind, has stood the test of an assaying in the "mint of man," that is all. If another man finds too much dross in it when subjected to the test of this mint, or if it prove too stubborn in its texture for his manipulations, there is no reason in the world why he should still retain it. This is the breadth of liberty which now demands a recognized place in the Church.

WE say that twenty years ago no one would have thought this possible. The complacency with which men talked of "our incomparable liturgy" no doubt had its absurd side, but at all events it was the evidence of a deep-seated and loyal love for the Prayer Book, and of a realization of what it had done and was doing for the souls of those to whom it was spiritual meat and drink. No one would have doubted where those belonged who talked of its "crude conceptions," or called it obsolete, and refused to be bound by its letter or to regard it as the ever living and ever true interpretation and expression of the Church's faith. Why is it that such views are not received with the horror and universal reprobation which all know would have been visited upon them at an earlier day? What has changed that old reverence for the Prayer Book as the treasury of the Christian religion and of Bible truth as this Church hath received the same? Is not the answer to be found in the twelve long years of revision, during which the Prayer Book remained in a "state of solution"—where every three years gave us something new, and for a while two Prayer Books disputed the ground—when hardly any group of the clergy, much less of the laity, could at any time tell what was in the Prayer Book and what was not? when the most sacred formulas were discussed and dissected in a popular assembly, often with jests and laughter? when all sorts of individual vagaries were ventilated, and every man had "his psalm," every man "his doctrine"? A very able man, who knew clearly enough the meaning of what he saw, exulted in the fact that, whatever else might result from the revision movement, it was sure to dispel what he called the old superstitious reverence for the Prayer Book. He was correct. That old reverence has been sorely shaken, and the struggle to restore it is a struggle for the recovery of lost ground. What if the completed work does show some desirable changes, if we have lost the key to its meaning as a whole? But now that there is a general awakening to the real nature of the issues before us, we may surely look for a re-action which will bring back the minds of Churchmen to their old and impregnable position.

DR. NEWTON'S "CHURCH AND CREED."

II.

The second and third of these lectures are on "The Nicene Creed," and "How to Read a Creed," respectively. It does not take very profound study to ascertain the fact that, while what we have here is all very grand, and fine, and philosophical, it is not Christianity. It is, with the thinnest cloaking of Christianity, nothing else than our old friend, the Absolute Religion, "evolved" by the effort of human thought from all religions and philosophies. Of course Christianity has its own element to add to the common stock, and is allowed to contribute a part of the verbal clothing. This latter point explains the status of the Nicene Creed.

Dr. Newton lays it down as the foundation of his discussion that "the Nicene Creed forms our Church's standard of faith." He acknowledges also to a certain extent the Apostles' Creed, but betrays the fact incidentally that he does not fully accept all its statements as concretely true. The enquiry immediately suggests itself as to the ground on which the Nicene Creed has this pre-eminence, and we are told that it is because it was accepted by the ancient Catholic Church before it was broken up into the modern divisions of Christendom. But if that were all, the argument would prove too much, for it would not be clear why certain other elements which rest upon the same footing should not be authoritative as well as the Creed; for instance, the uniform and consistent meaning which the Church, divided as well as undivided, has always attached to the Creed. But the third lecture supplies another criterion. The real authority for the Creed is "the fact that it has expressed the Christian consciousness through so many centuries," and a saying of Lord Bacon is quoted to show what is meant: "Truth for authority, not authority for truth."

As this writer teaches, the ancient significance of the Creed is not binding upon anybody, so neither is any modern explanation, even those which "our Church" has supplied. The Thirty-nine Articles, first and last, are to be rejected; they constitute a body of irritable matter which has formed a "sac" and become "encysted" in the Church. Nobody need trouble himself about them. They are only valuable for the light they throw upon the history of controversy.

A note at the end of the book deals with the Prayer Book in general; but any barriers which that may seem to interpose in the way of an interpretation of the Creed are easily swept aside. "Liturgic language is the speech of the past." Its charm lies in its "archaic character." It necessarily expresses "the thought of outgrown periods." If we paid attention to its letter that would be to "emprison thought." The liturgy must not be taken too seriously. "*We must flux the old words with new meanings*" (italics ours).

Thus having ruled out "much that we can afford munificently to miss," namely, the Catholic meaning of the Creed, the explanations of the Articles, and the whole body of the liturgy, our author is ready for his work. It is incumbent upon him, now that he has got the Creed reduced down to a body of bare words, to let us know what the new meanings are with which he proposes to "flux it."

Accordingly he asks: What is the teaching of the Creed concerning the Church? The answer is, Nothing but words — naked words. We must not attempt to attribute any definite meaning to them, for that would be sure to exclude somebody.

What about the Bible? Nothing, except that some writers in it (not all, mark you, but only "the Prophets") spoke some things "by the Spirit." Other great thinkers, Christian and heathen, have so spoken. Thus, anything you please about the Bible.

What of the Creation? The Fall? Predestination and election? Nothing. The Atonement? Only the *words*, "Who for us men and for our salvation came down from heaven." But beware of insisting upon any particular meaning as attached to those words. As to Future Punishment, again, the Creed says nothing. Of Resurrection? The word "Resurrection" is used, to be sure, but it means only "Immortality." Luckily the Nicene Creed is not so explicit as that of the Apostles', which is a little crude here, since it speaks of the body. Upon the subject of the Resurrection of our Lord, the author favors us with a note (p. 62) from which it appears incidentally that he rejects the last chapters of St. Luke as involving too great a trial of faith.

As to the Sacraments, we have in the Creed only the expression, "one Baptism for the remission of sins." But this, he tells us "many good Churchmen [we wonder who they are] have always understood" of something inward; that is, we are quietly given to understand that Quakerism has a proper standing in the Church. As to the Holy Communion, the Creed teaches nothing; we may therefore believe anything.

Surely, as the writer complacently remarks, "a vast emancipation this"! It can hardly be considered surprising "that many in our own Church have not yet entered" into consciousness of it.

But the curious reader is inclined to ask: Does the Creed then affirm anything? Yes; in the first place, the essentials of natural religion, God and Immortality; secondly, certain facts alleged to be historical, but of which we must not push the literal truth too far, as, for instance, with reference to the virgin birth. Note VI at the end of the book gives us to understand that St. Matthew and St. Luke are interpolated here, and kindly indicates for us how the *mythus* of the Nativity arose. It is perfectly right to say we believe it although it is not true, be-

cause there "is shrined in this belief a mystic reality," and "we need not anxiously concern ourselves about the letter."

Upon the doctrine of God, the Creed contains certain statements of a philosophical or metaphysical character. These include the doctrine of the Trinity and the Incarnation. These statements are abstruse and difficult, but each one is at liberty to interpret them as he can. The author gives his own, which is to the effect that the meaning of the Trinity is to be gathered from all that the sages and religious leaders of antiquity thought or dreamed in their theosophical speculations—from every direction, in fact, except the Catholic tradition of the Christian Church. Perhaps, on the whole, Sabellianism or a modal Trinity comes nearest to satisfying the problem. The constant rejection of that doctrine by the Church all along is no matter.

As to the Incarnation, it is enough to say that the statements of the Creed represent the stereotyped form which a great truth attained after being run in the mould of Philo, and Plato, and the mystics of the East. The "Word is affirmed to have been made flesh in Jesus Christ, the Good Man in whom the Good God dwelt, speaking His highest thought of human character forth in Him, and thus speaking forth the highest revelation of His own divine character." We have searched in vain for any expression upon this doctrine which would not be perfectly acceptable to the thoughtful Unitarian.

The second discourse closes with a long and glowing exposition of the benefits of this broad and liberal view of things. We have only space for a few expressions which illustrate the spirit of the whole. We are told that if we would only give up everything but the Nicene Creed, and reduce that, by liberal interpretation, down to an expression of belief in God and immortality, "there would be an immediate emancipation from doubt," "an end of strife and contention." Perhaps there would, in view of a faith so simplified, not only be a cessation of strife, but of interest in religion itself. Men would surely wonder why Christianity had such a hard faring in the early ages, when the disciples of the various philosophies were substantially at one with it, or why our Lord should have said: "I came not to bring peace, but a sword."

We are assured that this view of things empowers the Church for its missionary work, that "Christianity has been fettered by a false antithesis between the true religion and false religions." They all have "the inward Christ, the Divine Word in the human spirit;" it only remains to make known "the historic Christ." Men everywhere "can receive cheerfully that Christianity which teaches them that those who live reasonably (with Reason or the Word) are Christians." This certainly simplifies matters very much, but we confess to a doubt whether it is calculated to quicken missionary enthusiasm.

Dr. Newton knows no revelation but that which speaks to men "through their human powers and faculties, in all knowledge." He rejects the idea that God speaks "according to the misleading antithesis which befogs this theology, supernaturally, through exceptional men alone, in an exceptional manner, at exceptional times."

To sum up all this, if we compare together the leading religions and philosophies of the ancient world, and extract the principal points in which they agree in their speculations about God and the soul, and if to this we add, by way of clothing, so much of the facts of Christ's life as Strauss, for instance, would leave us, how far would the result differ from the system which Dr. Newton has spent so many pages in expounding? Is not the Creed, after all, rather an embarrassment than otherwise? Since several of its clauses make statements to which we have no right to attach any exclusive meaning; since at least one is mythical, one is a truism, and one requires to be taken in a non-natural sense; and finally, since the "metaphysical" statements express very lamely, to say the least, such a doctrine as that of a modal Trinity—and in consideration of all this it becomes expedient to regard the Creed, on the whole, as a poetical composition—does it not seem like rather an unreasonable attachment to things just because they are old, to cling still to such a troublesome formula?

It really seems quite difficult to get this Creed to fit the improved "Christian consciousness," and, as for any other authority, after all it is only one of the Thirty-nine Articles which states that it "ought thoroughly to be received and believed," and we are assured that the Articles are not binding. Would it not be simpler to give up the task and propose an easier formula? Or, if Dr. Newton does not choose to do this, why should not another take that one step further, and, having got rid of the meaning, repudiate the words also—and yet retain his position as a priest in good standing in "our beloved Church."

AN ELECTION TO A BISHOPRIC.

FROM THE CONVENTION ADDRESS OF THE BISHOP OF WESTERN NEW YORK, SEPT. 15, 1891.

A recent election to the episcopate has excited such persistent comments of the popular press that I feel it a duty to say that most of these comments are destitute alike of fidelity to fact, of any approach to a true conception of the matters discussed, or of the very important principles involved in points on which opinions turned and decisions were reached. In such cases the canons of the Church load every one whom official position qualifies for a voice or vote with a duty akin to that of a juror under oath or of a judge on the bench. He is adjured to act "without partiality," and to give his suffrage as if in the presence of God. Thus sworn, he must, directly or indirectly, affirm his belief in several particulars as to the antecedents of the elect, and that there is no impediment to his elevation to the order and office of a bishop. Now, what if a conscientious man, thus called upon to act, has, most reluctantly, been forced to conclusions that the elect, though possessed of admirable qualities, is deficient in others demanded of all bishops, especially in times like ours? He must do his duty, under direction of his own conscience, even if it grieves beloved personal friends, and with no regard for the dictation and indelicate criticisms of others. As well rail at an honest judge who gives his opinions adversely to one's wishes, or to an equally honest juryman who cannot say "not guilty," where every inducement conceivable prompts him to render such a verdict if possible.

In the case under consideration, I heartily believe, not one negative was sent in without the keenest regret on the part of the layman, the priest, or the bishop, who could not do otherwise, in the fear of God. The eminent presbyter, in whose case he gave judgment, possesses claims on the respect of the whole Church; nobody differs with him, except reluctantly; many who admire him as a preacher and a pastor are sorely grieved that they cannot bid him "go up higher" consistently with their own professed principles. But the matter is viewed by many others, equally conscientious, from a different standpoint. Minds profoundly affected by *organic* principles of the Church have hesitated, of course; those who could practically regard the question as touching only *functional* issues naturally indulged those feelings common to Churchmen by giving their consent, while others, not less kindly, were forced to refuse. This is the whole case. The shout of worldly critics that the consent of dioceses and of proposed consecrators amounts to a repudiation of the doctrines of which the brother elected is reputed to have ideas at variance with those of our forefathers (who obtained the Apostolic Succession from Scotland and England, under stress of convictions the most ineradicable) is simply absurd. I venture to affirm that not one who will lay hands on the rector of Trinity, next month, concedes in the slightest degree the great principle of succession—that vertebral column and spinal marrow of the mystical body of Christ. This Church was never more sensitive to the truth that the identity and continuity of the apostolic ministry cannot be sacrificed, on any pretext, without the sin of schism. His consecrators have probably gained the conviction that the new bishop will never permit his private theory of the episcopate to conflict, in practice, with the historical spirit and uniform action of this Church. Their concession is a tribute to the indelible character of this American Church; a token of their confidence in its strength and unalterable fidelity to primitive antiquity as the interpreter of Holy Writ. No one man can change it "in the estimation of a hair." Bishop Hampden, who was color-blind as to doctrine, who saw only the three primary colors and could not distinguish their four varieties in the spectrum—even he became practically sound when admitted to the episcopal bench. In fact, no good man can administer Holy Orders by the formulary of the Church without practically conforming thereto, whatever he may have imagined while not loaded with such solemn responsibilities. On such convictions, I doubt not, the candidate has been confirmed by his brethren and will be consecrated in October next. The Lord grant him every good and perfect gift for the good work he will then undertake.

I feel sure that the popular ignorance which has presumed to dictate to us on this subject, and even to intimidate by newspaper talk and tirade, will call forth, from all quarters, more vigorous counter-effort on the part of the clergy than has ever been known before. The catholic character of the American Church will now be more than ever catechetically taught, as part of the preparation of those coming to Confirmation. In conferences, lectures, and instructions of the young, it will be expounded, explained, and fortified alike by Holy Scripture and the history of the Gospel. This year will mark an advance of the whole line; an advance not in the direction of indifferent or objectionable rites and ceremonies, but in that of primitive faith and practice, of the renewal of a primitive spirit, and, I trust, of a godly and loving obedience to the precept: "Ye should earnestly contend for the Faith which was once delivered to the saints." To this end, I have prepared a charge to my reverend brethren, which I propose, God willing, to read on the morrow, from my pastoral chair.

AN OPEN LETTER.

To the Rev. W. S. Sayres, General Secretary Church Unity Society.

REV. AND DEAR SIR—I have read with great interest your article in a late issue of THE LIVING CHURCH. As one knowing whereof he speaks, I desire to endorse most heartily what you therein state, and add that Church people generally have little idea of the profound ignorance that prevails in other religious bodies in regard to the claims of the Church. We are apt to think it incredible that any intelligent person could be a Bible student and at all conversant with history, without having some knowledge of the Church; and we take for granted that they do know the truth as "this Church hath received the same," and by some theory or line of argument satisfactory to

themselves, are satisfied to remain in schism. Herein we do them great injustice. I personally know many of them who are well educated, professors and teachers in schools, colleges, or universities, who claim, believe, and teach that the Church was founded by Henry VIII, and there the matter ends with them, as that brands the Church as a sect, and they are not looking for another sect. They are conversant with the New Testament and know that our Blessed Lord founded His Church upon the rock, and that against it the "gates of hell shall not prevail;" that it was His "Mystical Body;" "the pillar and ground of the Truth;" the visible "Kingdom of God;" and that our Lord not only promised its continuity, but prayed for its unity, that its members might all be one as He and the Father are one, that the world by that unity might believe. They only require the knowledge of that Kingdom, and for want of that knowledge, they construe the Scripture references to the Church in a manner that, in many instances, seems to us ridiculous, and many of them look for a mystical "Church of the future," that will be an answer to our Lord's prayer, each hoping that it will be based upon his particular sect. Many of them desire Church unity, few of them are working for it. They all desire the growth and extension of their own sects, and generally each believes that his sect sufficeth for all. They are strong and true in the Faith as they understand it. They will not lightly change their religious belief, and appreciate the effort and effect of leaving a life-long religious connection for another. The Church has received many of them on various grounds, who become good Church people, but there is but one true way for them to come to us, and that is by being convinced that ours is really and truly a branch of the One Catholic and Apostolic Church of the Creed. There is nothing in our name that suggests this fact to them. There is nothing in the ordinary secular histories or in general literature that proves it. Place in their hands satisfactory proofs of this fact, and so far as the English-speaking Christians are concerned, the question of Church unity is practically settled.

For this purpose, the "Bishop's Declaration" was a failure from the start. It proposed a union of sects, instead of admission to the Holy Catholic Church. It named as a basis of such union certain necessary principles but one of which was distinctive, and gave no reason why that was necessary. It called that one distinctive principle "The Historic Episcopate," instead of the divine plan of Church government. What does the conscientious sectarian care for that which is merely "historic" in the Church? What does the term explain to him? If the Church is not divine, he already has one as good as it is. Were I again a sectarian, I should treat that Declaration as they have treated it, possibly with even less courtesy.

I have not had the pleasure of examining all the publications your society propose to distribute, but from your article I am led to believe that they all teach the divine appointment of the Church government, as well as its historic continuity, and also that what we term "Apostolic Succession" is not a myth, a mere sounding term, but that it carries with it a power, an authority, which with the Word and the Sacraments committed to its care, constitute the visible and only Church of God. If such be the case, under ordinary circumstances, good results from your efforts might reasonably be expected, as from such teachings, and from such alone, conscientious sectarians can learn why it is necessary to become members of this kingdom. They cannot learn this from that excess of liberalism (?) that tells them they are as favorably situated spiritually where they are, but they could enjoy greater freedom in the Church. They look not for liberalism. They want the rock, the sure foundation.

And yet, rev. sir, is the time ripe for your work? Is it not at present a waste of time and money? You say that nearly all our bishops are connected with your society. Have not a majority of these same bishops recently consented to the elevation of one to their order who openly denies their divine appointment, and tramples the doctrine of Apostolic Succession under his feet with more intemperate zeal than any of the sectarians you are trying to convert? Has he not said that the Church has nothing that the sects have not? Will he not, when consecrated a bishop, possibly become, *ex officio* or otherwise, a member of your society? What benefit can be derived from your efforts when those whom you desire to convince can point to the fact that a majority of our bishops do not believe what you are trying to teach?

I most heartily admire and endorse your plan of operations. It is the only means that can bring ultimate success; but your work is at present hampered by those members of your society, and others high in authority in the Church, who either do not believe with you, or dare not stand up for the truth and the right. What a blow to your efforts and to those of thousands of others in the Church! What a shock to every loyal Church person, and especially to those who, believing that they had found the divine ark of safety, left all their former associations, only to find their "ark" deserted by many of her principal officers and many of her crew mutineers! Can our ark weather the storm? It is comforting to know that the "gates of hell shall not prevail against her," but very wearying and discouraging to see so many of her own children so inconsistent.

A LAYMAN.

Manistee, Mich.

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

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Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH.
162 Washington St., Chicago, Ill

PERSONAL MENTION.

The Rev. Geo. Grant Smith has removed to No. 600 W. Broadway, Louisville, Ky., and should be addressed accordingly.

The Rev. Joseph Sherlock is in charge of St. Chrysostom's, 28th and Susquehanna av., Philadelphia. Address 3003 Ridge ave.

The Rev. John C. Anderson has resigned the charge of St. James' First African church in the city of Baltimore, and has accepted the rectorship of St Paul's and All Saints' parishes in Calvert county, Maryland, and desires all mail matter addressed to Prince Frederick, Calvert county, Md.

The Rev. W. E. Hayes has removed from Cambridge, Mass., to become assistant minister of Christ church, Springfield, Mass. His address is 103 Mill st.

The Rev. P. Owen-Jones has removed from Halifax, N. S., to 2026 Cherry st., Philadelphia, Pa.

TO CORRESPONDENTS.

A. B. R.—So far as we know of any rule or custom, the use of the biretta is restricted to the clergy.

W. M. J.—Green is used as symbolic of the eternal life. The temple use did not preserve the Christian.

H.—We should say that there is a manifest impropriety in the use you mention.

DECLINED with thanks. "Transfiguration;" "A Lesson" (G. W.).

OFFICIAL.

CONSECRATION OF THE REV. PHILLIPS BROOKS, D. D.

The reverend clergy, other than those of the diocese of Massachusetts, intending to be present on this occasion, in Trinity church, Boston, Wednesday, October 14th next, are requested to inform the Secretary of the Convention, the REV. WM. HENRY BROOKS, D. D., St. Andrew's House, 38 Chambers st., Boston, Mass., of such intention *at once*. As far as the limited number of seats to be allotted will permit, tickets of admission will be sent by mail in response to applications received not later than October 2nd.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

THE MISSIONARY COUNCIL

Will meet in the city of Detroit, Tuesday, Wednesday, and Thursday, October 20th to 22d.

All members of the Council are requested to be present, and to send early notice of their purpose to the Committee on Hospitality, the Rev. Dr. J. F. Conover, Secretary, Detroit, Michigan.

The annual meeting of Diocesan officers of the Woman's Auxiliary will be held in Detroit, Thursday, October 22d. Officers expecting to attend, will kindly notify MISS JULIA C. EMERY, Secretary, 21 Bible House, New York.

MARRIED.

WHITE—DRESSER.—Sept. 10th, in Christ church, Springfield, Ill., by Rev. D. W. Dresser, S. T. D., of Champaign, Ill., Rev. John C. White, of Rantoul, Ill (diocese of Springfield), to Miss Katherine Dresser, only child of Dr. Thos. W. Dresser, of Springfield.

OBITUARY.

DARLINGTON.—At East Hampton, L. I., August 10, 1891, Alfred W. B., infant child of the Rev. J. H. and Ella L. B. Darlington, aged 8 months. Interred Tuesday, August 11, 1891, at Greenwood. "Of such is the kingdom of heaven."

SANDGRAN.—At his residence, 319 Wharton st., Philadelphia, on the 7th inst., Geo. M. Sandgran.

STEVENS.—Entered into the rest of Paradise, Aug. 19th, 1891, while visiting friends at her old home in Newark, Ohio, Mrs. Sarah Stevens, president of the Ladies' Guild of the church of St. Paul the Apostle, Austin, diocese of Chicago, and treasurer of the Austin branch of the Woman's Auxiliary.

APPEALS.

THE Church Unity Society appeals for $1,000 to send papers on the Church and Unity to ministers of the denominations. $454.35 received to date.

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., July 17, 1891.

Two years ago the missionary commenced holding an alternate Sunday afternoon service in the village of Beaver Falls, Renville Co., Minn. Through the kindness of the county auditor, services have been held in the Court House. The little band of communicants has increased eightfold. We have now the best attended service in town. Our own people with some outside help have built a little church. Several Indian women of the St. Cornelia mission gave me a dollar apiece to help in this work—in many cases it was their all. Our beloved diocesan is to consecrate the church Nov. 5th. We need a prayer desk, lectern, and Communion service. I feel confident that this appeal will be answered.

(REV.) STUART B. PURVES,
Missionary.

Redwood Falls, Minn.

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A comfortable and quiet home for elderly people. Board, nursing and medical care are provided. Best reference required. Applications should be addressed to the matron, MRS. HANNAH L. WESCOT, at the Home.

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the trustees have decided to raise $5,000 to endow the scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

MISCELLANEOUS.

THE Archdeacon of West Florida will be glad to correspond with two or more priests who desire either temporary or permanent work in the South. Address REV. PERCIVAL H. WHALEY, Pensacola, Fla.

AN experienced teacher desires a situation. English, mathematics, stenography (Munson's system), French, Latin, and German. Address MISS BARNES, Brierfield P. O., Bedford co., Va.

WANTED.—An organist for Trinity church, St. Augustine, Fla. One competent to train the choir. Address the rector, REV. J. B. LINN, stating qualifications and terms.

ORGANIST and choir-master seeks engagement to train vested choir where a high class of music is desired. Good organ and a Churchly service. Highest references given. Communicant. Address MAGNIFICAT, LIVING CHURCH Office.

WANTED by an unmarried priest of experience, accustomed to weekly Celebrations and good Church music, the rectorship of a small parish. Health of location and style of church a consideration. A loyal laboring community rather preferred. Address ECCLESIA, care of LIVING CHURCH.

ORGANIST and choir master, with English and American experience with vested choirs, desires appointment. Communicant. Excellent disciplinarian, and training of boys' voices a specialty. Address "DECANI," LIVING CHURCH.

NOTICE.—The Rev. Dr. Elmendorf has long been requested to prepare a Moral Theology based on St. Thomas Aq. This at length is done. It has been suggested that, in place of the ordinary advance to publishers, copies should be engaged in advance as an equivalent guarantee. Dr. Elmendorf desires to inform the many subscribers for the proposed "Elments of Moral Theology derived from St. Thomas Aquinas," that the widespread interest in the work, and the number of subscriptions already received (253), together with those which may still be expected through the same channel, seem to give sufficient guarantee that the work will be published. Further correspondence and subscriptions should be addressed to Kemper Hall, Kenosha, Wis. A single copy would cost $2.50; more than one at the lower rate. The publishers' charge will probably be $3.

PENNOYER SANITARIUM.—This health resort, (established 34 years) at Kenosha Wis., on Lake Michigan, has elegant accommodations and fine outward attractions for those desiring rest or treatment. New building, modern improvements (elevator, gas, etc.) hot-water heating. Cool summers. No malaria. References: The Bishop of Milwaukee, the Bishop of Mississippi, the Sisters of St. Mary, Kenosha.

THREE HARVEST EXCURSIONS.

The Burlington route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, August 25th, and Sept. 15th and 29th, Harvest Excursion Tickets at *Low Rates* to principal cities and points in the Farming Regions of the West, South-west, and North-west. For tickets and further information concerning these excursions, call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill

CHOIR AND STUDY.

CALENDAR—SEPTEMBER, 1891.

29. St. Michael and All Angels. White.

N. B.—All correspondence and letters of inquiry for this department should be addressed to the Rev. Geo. T. Rider, 117 Prospect Place, Brooklyn, New York.

In a letter lately received from a Boston correspondent, an earnest and thoroughly educated layman, occurs the following passage, which I venture to reproduce, uncovering, as it does, a subject in which all Churchmen are presumably interested:

Some of these days I want to have a word with you about the reproduction in our service and in the presence of a congregation composed of cold-blooded Puritans, of Masses written to excite religious emotions of the warm-blooded Latins. It seems to me there is something incongruous in it. I can never go to a symphony concert on Saturday night and to a full service with orchestra on Sunday morning, without being filled with the same spirit of musical criticism on each occasion, and I find a great many persons who agree with me. The fact that the best modern English composers have been able to learn something from Gounod and his predecessors, I do not think is to the point, because a thorough musician must study all schools; but when he composes, he composes as nature made him, and presumably for the ears of those who are made like him.

By eliminating certain incidental particulars, we may get a closer view of the writer's leading purpose embodied in some central proposition. So far as an orchestral accompaniment to a "full service" goes, this, at most, occurs only once or twice a year, as at Christmas and Easter, and thus does not touch any vital question. To most congregations, it must be conceded that such occasions are distracting if not disturbing. The unwonted brilliancy and exhilaration of an orchestral accompaniment compels or challenges interests that gather about the altar and its sacred solemnities. The celebrant himself will recognize this troublesome appeal to his sensibilities, and find himself driven to the strenuous exercise of concentration upon the immediate duties of his office. Education and familiarity alone can correct this spiritual aberration, if we are to keep these great festivals with such adjuncts as lute and harp, trumpets, viols, strings, and pipes, cymbals, drums, and all the rest. It hardly follows that the mischievous element of involuntary criticism that menaces our liturgic worship is attributable to an infiltration of Gounod or his predecessors. Certainly Gounod composes as he is moved by a rare ecstasy of devotion which dominates and subordinates his art. For his art is the last thing that occurs to the worshipper, so supreme and irresistible is the sweep and fervor of his devotion. It is well-nigh impossible, *e. g.*, to conceive of a critical or *dilettante* frame of mind, during the second Orpheoniste Mass or the great *Solennelle*. The appeal to the religious emotion is, for the most part, overwhelming. If melody or harmony are spiritual forces in conjunction with divine service, and, especially, Eucharistic worship, vigorous enough to lift the soul out from its lower environments, and tune its thousand strings into affectional accord with the worship of angels and archangels, and all the hosts of heaven, let us reverently thank God for the wonderful gift. This is the due office of religious music, if we can take the Psalmist at his word, or Milton, or Shakespeare, or the rest of the great master singers. Such music may, and ought to, surcharge the critical spirit with heavenly delights so that it becomes mute if not worshipful. Self-consciousness, with critical accompaniments, freezes the breath of worship in the heart and on the lips, until

> Hosannas languish on our tongues
> And our devotion dies.

Priest or layman, this critical spirit must be rigorously exorcised, or the singing spirit will remain dumb; the worshipful spirit must dominate and possess the whole man to this end. It is a very common experience that Gounod's Masses, *e. g.*, come with this power and inspiration. In passages the same power is felt among the classic masters who preceded him. But chiefly will this spirit be recognized in the Cecilian School, little of which has as yet found place in our own repertories.

Does our correspondent imply that our Anglican composers, who have learned something from the Gounod ideals, are chargeable with developing this critical prepossession? This is conceivable only so far as their reception of the Gounod spirit is superficial and imitative. There is a true, religious quality in our ancient, early, and middle Anglican schools, deep, sincere, and persuasive. Of this there can be no question. But a serious percentage of later compositions suggest a transition period, wherein the fervors and devotions of the early writers have chilled and crystalized into a showy, brilliant virtuosity of art-construction, without catching and kindling with the divine enthusiasm of Gounod and his cult. Such work undoubtedly challenges critical analysis and æsthetic consideration. When the sacred text of the canticles, anthems, and the Divine Office itself, fails to awaken corresponding and correlative tonal expression, so that the composer drifts away from his text, and gives little or faint token of its inspiring mastery, producing scores correct and scholarly enough, which will serve one text as well as another, nothing is left for the worshipper but a species of dreary intellectualism which trails chillily along after the score, partly drawn by curiosity and wonderment. The composer whose art and idioms seize upon and compel critical attention has missed his mark, and has no place in the Lord's house. Musical art that promotes fervent, hearty devotion is itself esoterically religious and worshipful. All else is counterfeit, however shrewdly, or cunningly, or learnedly, it may be fabricated. Not a little of later Anglican service music follows this type. It does not contemplate worship and the worshipper, as its supreme *raison d'etre*. The religious musician, it must be remembered, serves within the same creative sphere as the poet and the preacher, where all art is but a means, a servant, a vehicle, to a supreme spiritual purpose. There is a freshet of artistic service music; and there is an appalling dearth of unmistakably religious and worshipful service music.

The modern composer has too often the critic and virtuoso in view—the choir and the artistic public—rather than the Divine Mysteries and the devout worshipper. So anthems and services are fabricated very much as are tapestries and architectural decorations. They spring from structural, scientific intelligence only, so they appeal to nothing deeper.

As to the "cold-blooded puritan" congregation or people, it is safe to say that a warmer blood, a tenderer mood, a cardiac rather than a cerebral cult, are to be desired and prayerfully sought after, as conditions of the higher Christian life and its experiences. Our correspondent correctly characterizes such gatherings, and they are to be found outside of New England, also. And with these the kindling "Versicles and Responses" must come to have something better than conventional force—"O Lord! open Thou our lips!" "And our mouth shall show forth Thy praise!" With the heart man believeth, and with the heart a saving confession of faith is made. It will not do to settle down upon negative and unemotional temperamental conditions as a sufficient finality. From "hardness of heart," and torpid affections, and spiritual insensibility, we are all to seek deliverance, here and now, else there will, haply, be found little of praise and worship for us here and hereafter. That congregation is in a perilous way that accepts the critical spirit and a chilly intellectuality as a finality; any music that will penetrate, and waken, and kindle such a people is the best music for them.

As to the Anglican school concerning which our correspondent ventures no very definite judgment, it is exceedingly difficult to write in a satisfactory way. Of its ingenious and faithful learning, its deference to earlier precedents, with its hospitable and receptive spirit towards continental writers, of whom Gounod may be taken as representative, it is impossible to speak too heartily. Of its principal compositions it must, however, be confessed that full often they provoke and appeal to the critical rather than the worshipful spirit. There is too often an habitual repression if not actual repudiation of the melodic and emotional, with a temperamental distrust of fervent, impassioned expression. This is *par excellence* an Anglican quality of culture. It is a chilling, negative spirit in art, which is born and fed in the emotional or heart life. So we miss that tenderness and pathos, that fervor of inspiration which thoroughly moves the worshipper because certain composers have themselves been profoundly exercised by such inspirations. In short, a prevailing characteristic is its feeble savor of religiousness and those irresistible persuasions to devotional suggestions that are constantly found in Mendelssohn, as in the "Elijah," and his Psalmistic motetts, everywhere, and which are the centre of fascination in Gounod's religious composition, whether it be in cantata, oratorio, or Eucharistic music, always glowing with a transfigured resonance of the ancient Gregorian Plain-song.

If the Anglican school catches this secret of power from the continental schools, accepting unreservedly the emotional and affectional type of religious art as the offspring of faith and love, it will at last fulfill the promise and prophecy of its noble ancestry, and the inspirations of Marbeck, Tallis, and Farrant, will live again in its grand achievements. Here and there we find prophetic tokens of such a consummation.

Our readers will be glad to read the following clipping from the *Times-News*, Dayton, O. We may indeed be thankful that our liturgic worship is likely to prove helpful to our denominational friends, many of whom have fallen sadly below their earlier standards of hymn singing. Forty years ago, *e. g.*, the Wesleyan hymns, sung, as they universally were, to stirring congregational tunes, were a great power in the land, and bore no small part in the aggressive and victorious evangelic work of Methodism. Now they have put aside much of this invaluable treasure—for there are no grander hymns in the English language than many of the Charles and John Wesley hymns, written while they were priests in the Established Church—and substituted a world of sentimental, illiterate trash *a la* Moody and Sankey, with tunes to match. It is encouraging to learn from many sources that a reflex current of our great Churchly hymns to their own proper tunes are finding prominent places in the later hymnals of the principal denominations. This is true even in a wider range, as our best *Te Deums*, and anthem services are freely sung in the leading choirs of Presbyterians, Congregationalists, Methodists, and others, east and west. Even some of the great "Masses" with English text are introduced in detached passages. This excerpt certainly shows which way the wind (liturgic) is blowing in Dayton, O.:

The following communication is from a gentleman who has recently made this city his home. He is not an Episcopalian, but picks out a strong point in the services of that Church which may be accepted as suggestive by those of other denominations:

Editor Times-News.—Is the custom of congregational singing dying out in most of our churches? I fear so. Our Presbyterian, Methodist, and other churches rely largely upon their trained singers to do the singing for them, and this very essential part of the worship is falling into disuse. "Let the people praise Thee, oh, Lord! Yea, let all the people praise Thee."

The writer believes that hearty singing by the congregation is a vital part of Church worship. How shall we encourage this desired practice? The remedy lies in using better tunes. Our Episcopal friends are a long way ahead of the other Communions in this regard. While they do not neglect the higher order of music, or rather that which is difficult for untrained voices to join in, they furnish in the chants and familiar tunes to which their hymns are sung, the best example of congregational singing. The reason is obvious. The dignified, solid character of their music is satisfying and conducive to worshipful thought. They have no place for the meretricious singsong, waltz-movement style of music, the pennyroyal tunes of unskilled and ephemeral composers. A good tune never wears out. They understand this, and so by constant use of a limited number of fine compositions, their congregations become familiar with the music, and the result is that the Episcopal Church to-day furnishes the best example of singing by all the people.

Drop into Christ church in Dayton any Sunday (and the same is true of many other churches of their faith) and you will be not only charmed by the musicianly performance upon their fine organ, the full, strong rendering of the musical part of the service by their male choir, but you will also find that the entire congregation take their part in the singing of hymn and chant. This is as it should be. Those of us outside of the Episcopal Church must better ourselves and endeavor to get into line with the tendency and desire of the present time, which tendency is towards congregational singing by all the people as a

help to devotion, and to do this we must have the best tunes and discard the poor ones.

If we fail to do this, we must not be surprised if our children's steps are turned towards the Episcopal churches, whose musical service is far in advance of most of ours.

A CONGREGATIONAL SINGER.

MAGAZINES AND REVIEWS.

The English Illustrated Magazine, August, merits more than a passing mention on account of its illustrated sketch of George Wilson, who died in Huntley, Aberdeenshire, in 1890, an artist of rare qualities, akin to Keats and Shelley in poetry, whose achievements must be classed with the best work of the best men, like Holman Hunt, Poynter, Watts, and the leaders of the mystic school. The studies and complete works reproduced in the frontispiece and the leading article, touch the highest note of modern pictorial art. The "Asia," a theme derived from Shelley's "Prometheus Unbound," with the "Alastor," are masterful. He was quite as great in his treatment of nature, as may be seen from a single landscape, and a "Study of an Oak." There is a delightful paper by Dr. Spence, Dean of Gloucester, on Tewksbury Abbey, with very satisfactory illustrations.

The Magazine of Art, Cassells, September, gives an etching after a figure subject by A. A. Anderson, "The Morning after the Ball," for its frontispiece. The artist, one of those many young Americans who swarm in Parisian studios and art schools, sat at the feet of Cabanel, among others, and is a master in the frivolous and feebly sentimental. It is too much honor to connect him with the art of Greuze, who was always idyllic and poetic, neither of which qualities are to be found in Mr. Anderson's effort, which is beautifully done, after its kind. The opening article is a description of "Longleat," the palatial "seat" of the Marquis of Bath, among the lordliest of the great country houses of the English nobility. The front measures 220 feet, its flanks 164, so that it covers about the same space as the Farnese Palace at Rome. The several views, exterior and interior, are graphic and spirited. Our recent rich folks do not enter into the dignity and stateliness of these mediæval builders. Other interesting, illustrated papers are "The Dragon of Mythology, Legend, and Art," "The Maddocks Collection at Bradford, II.," "The English School of Miniature Art," and "Lucas D'Heere, Painter and Poet of Ghent."

The Scottish Review, Quarterly, July, pp. 256, Leonard Scott Publication Co., N. Y., has its usual complement of important articles. Certain great consonances are felt, at times, pervading these principal reviews, such commanding topics, *e. g.*, as the Talleyrand papers, the Murray memoirs, and the story of Laurence Oliphant, finding place in all of them; a multiplicity of treatment quite sure to bring out the full completeness of critical judgment. In the present interest in the Hebrew people, the opening paper, "The Oriental Jews," has exceptional value, treating in a thorough manner an unfamiliar chapter in the history of God's ancient people. "A Publisher and his Friends," is another general review of the Murray Memorials. "Philosophy of Religion" is a very strong and lucid presentation of a difficult, but central, subject, which, at the hands of that tenacious orthodoxy underlying Scottish religious belief, receives due consideration. It is conservative, convincing, and thorough. Abounding in quotable passages, we must content ourselves with a few concluding generalizations:

> So far as Deity is concerned—and He must be taken as the object of every creed—philosophy has to reproduce, as the result of reflection, what the creed itself proposes in a bald statement. * * * Or, from another point of view, the aim of the religious consciousness is also the aim of philosophy of religion. It penetrates beyond the historical to the principles there manifested, and this it does in every department. The object of religion is God; so, too, God is the object of philosophy of religion. Indeed, for this very reason, religion is more indissolubly connected with philosophy than is any other department of human consciousness. In a very special sense, then, philosophy does not conflict with religion, but pursues the same path, trying by systematic accuracy to arrive at the point from which religion sets out. * * Philosophy is of the very highest value to religion, for it enables one to distinguish between the accidental in religions, and the permanent in Religion.

There is a very satisfactory paper on poor Laurence Oliphant, and it is worth observance that while his beautiful, but morbid, individuality always elicits tender and loving recognition, the arch-impostor, Harris, receives the scorn and lash of the indignant reviewers. There is another and profoundly studied paper on Goethe—"Goethe's Faust and Modern Thought," by M. Kaufmann, a theme growing and branching out yearly, in philosophical importance and significance. It is already maturing into one of the dominant Theodiceas, and is set down as the German Iliad. The writer points out its lines of interior relations with the Book of Job, the "Prometheus" of Æschylus, the "Divina Commedia" and the "Hamlet." As a comparative study among these epoch centering classics of civilization, Pagan, Hebrew, and Christian, it may prove of exceptional value to the thoughtful reader, who, if not always accepting its conclusions, will be helped forward to a larger and more comprehensive survey of the field it covers. There is an incidental *resume* of the judgment Superintendent Cludius entertains of the Faust philosophy, richly worth quoting, were there room. Indeed, the Goethean student will do well to preserve the entire paper as a valuable summing afresh of a great and troublesome problem.

Harper's Monthly Magazine, September, proves exceptionally entertaining. It opens with the fifth Shakespeare instalment, "Much Ado about Nothing," about which Andrew Lang prattles with a pretty show of virtuosity, while we look to Mr. Abbey's illustrations for the deeper comment. And these display new and unexpected tokens of artistic growth. Mr. Abbey's airy, lace-like filaments of sketches are ripening into real pictures, nobly vitalized, without loss of ideal fascination. The frontispiece, Beatrice, "Kill Claudio," is the strongest work yet shown in this new undertaking, and very perfect in its kind. Another of nearly equal excellence is the page-plate 492, Balthazor sings, "Sigh no more," etc., having all the open-air effect of Alma Tadema, with his classic environment. There is a delicious "Dogberry," quite in Mr. Abbey's vein of old English humor. Among the strong literary papers are "The Chamber of Commerce," bristling with statistics and a lavish gallery of portraits; another paper on "Western Architecture, Chicago," by Montgomery Schuyler; "Germany, France, and General European Politics," a some what startling survey of future possibilities by M. De Blowitz; "London—Plantagenet II, Prince and Merchant," admirably illustrated, and admirably written, by Walter Besant; and a charming study of Constantinopolitan travel, artistic and otherwise, by F. Hopkinson Smith, for whose pen and pencil we have a double admiration. Of completed stories, "A Wheat-field Idyl," by Elizabeth Stoddard, is given with refined and practised skill. The Easy Chair, is, as usual, charming and restful.

BIBLICAL THEOLOGY OF THE NEW TESTAMENT. By R. F. Weidner. D. D. Chicago & New York: Fleming H. Revell Co.

We are glad to see that the learned author of this convenient manual makes no pretence to having approached the study of the New Testament without assumptions or a standpoint previously attained. The nature of Biblical theology as taught, he candidly admits, depends altogether upon the point of view from which it is written. It may be evangelical or rationalistic, theistic or pantheistic. No one can present the New Testament teaching in its fulness unless he has a thorough acquaintance with dogmatic theology. This is precisely the Catholic orthodox position on this subject. The difference would consist in what are conceived to be the contents of dogmatic theology. Lutheranism, of which Prof. Weidner is a staunch adherent, has its system, Calvinism has its system, and both then differ in some serious features from the theology of the Church. The author's frank admission that he does not profess to come to the study of the New Testament without prepossession enables us to understand his position and to make proper allowances.

The method of the book before us is to take different divisions of the New Testament, or the writings and utterances of different Apostles, and treat them as separate "systems." But while this separate study of different elements has great usefulness, and might even be carried still further—as, for instance, taking more fully into account the distinct characteristics of the first three Gospels, instead of lumping them together under the one head of the "Synoptic Gospels"—we object altogether to the idea that the various writers and speakers taught different "systems of theology." Different ways of presenting the Gospels according to the circumstances of the case and the needs of different classes of men, are not different "systems of theology." The preacher who has before him a congregation of intelligent Christian people has one way of presenting the truth, the one whose work lies in the slums of the city, another, while the missionary among the heathen must pursue still another plan. Again, in missionary work, the method adopted with the African savage differs widely from that which must be employed with the Hindoo sage or the versatile and intelligent Japanese. But no one would dream of speaking of these various modes of presenting and enforcing truth as different systems of theology. In like manner, we reject the idea that the Apostles and Evangelists were teachers of different "systems." We have no toleration for the ideas expressed by such terms as the Petrine system, Pauline system, and the like. We entirely agree with them who, like Hofmann, are "opposed to every assumption of different Biblical types of doctrine." In the discussion of the "Kingdom of God," the author seems to us to lay too little stress upon its visibility, as shown by the appointment of human officers, and the establishment of permanent observances; in fact his references to the Sacraments of Baptism and the Eucharist are entirely inadequate to their importance as seen in the Gospels alone. Neither does he take note of the perpetuity of the visible Church as insured by the promise to St. Peter and in the great commission at the close of St. Matthew's Gospel. While he certainly does not altogether ignore the visible character of the Kingdom, at the same time the door is left open for those who take the view that the visible Church is only an outgrowth of human necessities and not essentially a divine and continuous institution. But apart from these criticisms, the author has done his work well, and the studies which he presents of the various forms in which the one Gospel was delivered to the world by its first ministers and teachers are full of profitable instruction for those who know how to add what is necessary from the standpoint of a more complete dogmatic system. The present is only one volume of the entire work. It contains a study of the Gospels, and of the teachings of St. Peter and St. James. It is to be followed by a review of the Epistles of St. Paul and the remaining books of the New Testament.

THE CRITICAL REVIEW OF THEOLOGICAL AND PHILOSOPHICAL LITERATURE. (Quarterly). Edited by Prof. S. D. F. Salmond, D. D. Edinburgh: T. & T. Clark: New York: Charles Scribners' Sons.

The third number of this new review has recently been received. It is evident that it is destined to be a periodical of the first importance to those who desire to keep abreast of the latest literature of the subjects of which it treats. The contributors comprise a brilliant list of English and Scottish scholars. In the present number we encounter such well known names as Sanday, Davidson, Edwards, Cheyne, Bruce, Moulton, Dods, and others. Prof. Sanday furnishes a sympathetic article on the late Dean Church and his latest work, "The Oxford Movement." Dr. Bruce has a review of some of the latest contributions to apologetic literature; the Rev. W. D. Walker, Edinburgh, has a keen criticism of some points in Bishop Lightfoot's volumes on St. Clement, chiefly turning upon questions of textual criticism. An article by Principal Edwards on Hatch's Hibbert Lectures, points out some serious defects in the work of that original, but very one-sided, scholar. In the notes at the end, the editor gives a brief account of a considerable number of recent contributions to theological literature, such as Vaughan's Epistle to the Hebrews, several of Lightfoot's latest volumes, Momerie's Church and Creed, Dollinger's Declarations and Letters on the Vatican Decrees, Curtiss' Franz Delitzsch, Sanday's Oracles of God, etc. The review closes with a Record of Select Literature, covering seventeen pages. A mere statement of the names of contributors and the subjects dealt with, suffices to show the immense value of this magazine to contemporary scholars.

THE RIGHT ROAD. A Hand-book for Parents and Teachers. By John W. Kramer. New York: Thos. Whittaker. Pp. 202. Price, $1.25.

The reverend author, who has had much successful experience in the religious education of children, offers this well-planned and very useful book as "an elementary treatment of Christian Morality." It contains in four parts an inculcation of the virtues, in character, in the right, and in duty; duty to self, to others, and towards God. There are in all twenty-nine sections of instruction, each one abounding with choice and apt stories and illustrations. The work shows evidence of a full-ripe understanding in the training and interesting of youthful minds.

ADDRESSES TO THE GRADUATING CLASSES OF ST. AGNES' SCHOOL. By the Right Rev. William Croswell Doane, S. T. D., LL. D., Bishop of Albany. New York: Thos. Whittaker. Handsome cloth, blue and gold. Pp. 238. Price, $1.25.

The annual addresses to the graduates in the school of St. Agnes, delivered by the Bishop of Albany, have long been noted by men of literary taste for their unfailing appositeness of theme, their felicity of thought, and singular force in expression. They are here published in permanent form, a souvenir of *Alma Mater* to all children of St. Agnes from the beginning until now, and an instruction and delight as well to others who may read them although they have not been numbered within her walls.

JINRIKISHA DAYS IN JAPAN. By Eliza Ruhamah Skidmore. Illustrated. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price, $2.00. 1891. Pp. 386.

The title suggests leisurely travel and observation, which, indeed, our author may claim to have enjoyed during nearly three years' stay in Japan. This generous volume, from its unique cover to its complete index, is filled with delicious description of Japanese scenery and life. The writer is evidently a keen observer and a woman of uncommonly good judgment, which cannot be said of every tourist who writes a book.

OUR CLERK FROM BARTON, or Right rather than Rich. By the Rev. Edward A. Rand, author of "Up North in a Whaler." "Fighting the Sea," "Deeds Worth Telling," etc. New York: T. Whittaker.

This is the concluding volume of an uncommonly rich series. Mr. Rand's stories are always sensible, interesting, and well-written. The latest deals with the temptations which beset a young man who enters on a business course, and whose sole principle of action should be, "I am to do right, now, to-morrow, always." "Our Clerk from Barton," is an example to every youth to keep conscience alone supreme.

CHARLOTTE M. YONGE'S new story, "The Constable's Tower, or the Times of the Magna Charta," will be published under the new copyright act, by Thomas Whittaker. The same publisher will also issue next week, Mrs. Molesworth's new story, entitled "Red Grange."

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

THE HOUSEHOLD.

THE DEATH OF A CHILD.

BY A. C.

God knoweth why He took thee to His rest
Ere thou hast felt the weariness of strife,
God knoweth why He thought it should be best
That thou, untried, shouldst enter into life.

The cross of Christ is stamped upon thy brow,
The sign whereby the saints in faith have died,
Thy little earthly life hath passed, and now
We yield thee unto Christ, the Crucified.

God give us faith to say, in spite of pain,
Though heart be crushed and hope be almost dim,
To live is Christ—to die indeed is gain:
Jesus hath called a little child to Him.

A STORY FOR BOYS.

BY ELEANOR KIRK.

At the age of fifteen, a boy, whom we will call William Gray, found himself fatherless and motherless, and, as far as any practical help was concerned, friendless. His parents had had a hard struggle to procure the commonest necessaries of life, and so the lad's education had been sadly neglected. But he was trustworthy, plucky, and industrious, and not ashamed to put his hand to honest work. The first job which the boy secured was that of sweeper at one of the New York ferry-boat docks. He swept the ladies' side, the men's side, and the highway for the horses; and he swept every day for eight months, without stopping. To this work he gave all his time and attention. He was never seen loafing and talking with the deck hands, though he always had a good word and a smile for everybody. This unusual devotion to a generally considered ignominious business attracted considerable attention, and one day William was approached by a police officer, who was accompanied by a fine-looking man.

"I've been telling this gentleman about you," said the officer.

"About me, sir?" said the lad, with great astonishment, and instinctively touching his hat.

"Yes, I've had my eye on you for some time," was the answer, "and as this gentleman asked me to try and find him a good lad for his stable I've brought him to you."

"Do you know anything about the care of horses?" the gentleman inquired.

"Not a thing in the world, sir."

"Do you think you could learn?"

"I would be ashamed if I couldn't, sir," was the courageous response.

The newcomer took a card from his pocket, saying as he did so:

"I will wait for you a week, but come as soon as you can. I will give you $30 a month and your board, if you suit me, to begin with."

That day's sweeping William Gray will never forget. He took as much pains as ever with every crack and crevice, but his astonishment and gratitude were beyond description. How could it be, he asked himself, that so common a toiler and plodder should have been noticed and recommended to a good place? Thirty dollars a month and board were, to the lad, a small fortune. He was not then aware that thorough work inevitably tells its own story everywhere, and that integrity, industry, and perseverance, by the immutable laws of God, will win a way for the humblest of His creatures.

A few days later, William went to his new place. For three weeks he was instructed in his duties by a man hired for the purpose. At the end of that time he was left with the care of a team of fine horses and a pony belonging to the only son of his employer.

One evening, as the owner drove into the stable, William inquired if he would kindly tell him where he could find some books about horses.

"I have some in my library," the gentleman replied. "What do you think of doing?"

"Why, you see, sir, I want to find out all I can about them. If a horse gets sick, it would be rather awkward not to know what to do till we could get a doctor here."

"You are right, William," was the appreciative answer. "I will give you what you want to-night. I see you have some good school-books here. I am afraid you don't find much time to study."

"Oh, half an hour here and ten minutes there tell, sir," William replied. "Then this is only play after the dock work I had to do. And just think, the horses know me; and everybody is so good to me it does seem just like home."

And so, day after day, the lad worked and studied. With a little help from his employer's son, he made rapid strides in arithmetic and grammar, while in geography he was far in advance of his teacher. The books relating to the special subject were eagerly read, and at last the boy's employer found that he was not only learning how to take the best care of well horses, and perfectly treat sick ones, but he was studying their anatomy and physiology, and in this way educating himself to be an authority on the subject.

During the progress of these studies William was asked to give his opinion on the merits of a horse which a neighbor talked of purchasing. The young man looked the animal over, and said with his usual frankness, though the owner stood by, "He's bound to be short-winded, sir, with that build," and then, by a careful examination of other points, proved such a marvellous discrepancy between the real age of the beast and the number of years mentioned by the owner that the negotiations were immediately ended.

In such ways did this lad progress. At the age of 20 he was sent west to purchase horses. He was known to be absolutely trustworthy and incorruptible. Advised by the man who had taken such an interest in his welfare, he placed a proper value on his services and his future was secured.

William Gray is now one of the wealthiest and one of the most respected men in this great country, and certainly no career could have had a more difficult and a more humble beginning. It is true that such success is exceptional, but it is also true that the lad who works with his heart and his head for the interest of his employer, who would prefer to give an extra hour's time than to shirk a minute, and who, in the hours of business, is to be found *right there*, is in the direct line of progression. He is bound to climb the ladder, and if not by the ladder upon the first round of which he placed his young feet, it will be by another and a better one.—*N. Y. Ledger.*

THE DREAM OF GERONTIUS.

BY CAROLINE FRANCES LITTLE.

When first the soul's dark chains unbind,
And bursts from clay the prisoned mind,
What thoughts, what visions, on it press,
Floating through ether—bodiless,
And borne away in calmest air,
Or falling, falling to despair;
What are its thoughts to find it there!
Bishop Coxe.

Of the many comparatively recent works, both in poetry and prose, relating to eschatology, and portraying the disembodied soul in its flight to the realm of departed spirits, there is none that can surpass in simple dignity, plainness of purpose, and reverence of spirit, that little gem of poetic thought, "The Dream of Gerontius," by the late Cardinal Newman.

That its author possessed marvelous intellectual ability, great sincerity of purpose, and subtile versatility of thought, no honest critic can deny. That this little *brochure* can be read many times, and new beauties discovered at each reading, those who have studied it can testify. Even though we may differ from the author in his conception of purgatory, yet our difference of opinion (which is more a disagreement in the meaning attached to words and phrases, rather than of real thought *per se*), does not detract from the literary merit of the production.

In the study of a poem of this character, it greatly aids one in arriving at a right decision of its merits, to compare certain passages with those of similar ideas in other works of the same character. Thus attention may be beneficially called to a comparison between "The Dream," "Halloween," and "Yesterday, To-day, and Forever."

"The Dream," written in 1865, treats of the last agony of Gerontius, his flight with his guardian angel to the Judge, and then his willing acceptance of the temporary punishment of purgatory to efface the stains which must defile even the Christian soul.

"Halloween," written about 1842, by the Rt. Rev. A. C. Coxe, treats of the same subject; a dream in which a soul, in this case a lost one, after seeing the Lord whom he has pierced, sinks down into eternal woe.

"Yesterday, To-day, and Forever," written in 1866, by the Rev. Edward Bickersteth, then assistant to the Bishop of Ripon, is a poem of twelve long books, treating most fully of "The Seer's" last days, surrounded by his weeping friends, his journey to Paradise under the care of his guardian angel, where he sees his Lord, and remains until the resurrection.

"The Dream" is opened by Gerontius in these words:

Jesu Maria, I am near to death,
And Thou art calling me; I know it now.

Then, after trying to explain the strange feeling which creeps over him, he says:

So pray for me, my friends, who have not strength to pray.

The assistants present begin immediately:

Kyrie eleison, Christe eleison, Kyrie eleison,
Holy Mary, pray for him,
All holy angels pray for him, etc.

Gerontius then tries to rouse his fainting soul, and again they plead for him. The prayer is worthy to be quoted in its entirety, but it is too long:

By Thy Birth, and by Thy Cross,
Rescue him from endless loss;
By Thy Death and Burial,
Save him from a final fall;
By Thy rising from the tomb,
By Thy mounting up above,
By the Spirit's gracious love,
Save him in the day of doom.

Then with a great effort Gerontius rehearses his belief, the first part of which is as follows:

Sanctus fortis, sanctus Deus,
De profundis oro te,
Miserere, Judex meus
Parce mihi, Domine.
Firmly I believe and truly,
God is Three, and God is One:
And I next acknowledge duly,
Manhood taken by the Son.
And I trust and hope most fully
In that Manhood crucified;
And each thought and deed unruly
Do to death, as He has died.

Again the agony of death seizes him, and he says:

I can no more; for now it comes again,
That sense of ruin, which is worse than pain,
That masterful negation and collapse
Of all that makes me man; as though I went
Over the dizzy brink
Of some sheer infinite descent,
Or worse, as though
Down, down forever I was falling through
The solid frame work of created things,
And needs must sink and sink
Into the vast abyss.

This strange deathly sensation is thus described in "Halloween:"

Thy dying lamp would flicker, flicker,
Though breath was low, and sight was thicker;
And I was going, going slowly,
My heart unshrived, my soul unholy,
The sins of mis-spent years upon me
And follies that had all undone me!

* * * * * *

And o'er each limb did numbness creep,
As steals o'er the muscles the prickly sleep,
And death came on me; my breath but press'd
In a struggling gasp, from half my breast,
And a falling, falling, falling feeling,
And dark oblivion o'er me stealing,
And a band that press'd me down below
The deepest depth of some ocean's flow.

The description of "The Seer's" death by Bickersteth is pictured thus:

The last day of my earthly pilgrimage
Was closing; and the end was peace; for, as
The sunset glory on the valleys grew pale,
The fever left me—I was free
From pain, albeit my strength was failing fast.

* * * * * *

And as the passing bell of midnight struck,
One sob, one effort, and my spirit was free.

But to return to Gerontius, who dies with these words upon his lips:

Novissima hora est; and I fain would sleep,
The pain has wearied me. . . . Into Thy hands,
O Lord, into Thy hands——

Then as his soul takes its flight, the deep voice of the attending priest utters the commendatory prayer:

Proficiscere, anima Christiana, de hoc mundo!
Go forth upon thy journey, Christian soul!
Go from this world! Go in the Name of God,
The omnipotent Father, Who created thee!
Go, in the Name of Jesus Christ, our Lord,
Son of the Living God, Who bled for thee!
Go, in the Name of the Holy Spirit, Who
Hath been poured out on thee. * * * *
Go on thy course;
And may thy place to-day be found in peace,
And may thy dwelling be the Holy Mount
Of Sion: through the Name of Christ, our Lord.

Perhaps there are no superior passages in this poem than the above lines. The simple, trusting faith showed by the dying saint in his last words, and then the grandeur and dignity of the priest's utterances as he urges the departing soul forward on its unknown journey, could only be expressed as they are by a writer who possessed real strength and ability. Any poet can picture in a pleasing rhythm a dying man, the weeping friends, the setting sun, and other accessories usually employed in depicting death scenes, and yet his description may lack any artistic touches. But it is the absence of that excess of word painting, which renders Cardinal Newman's writings so forcible even where we may differ

from him. He knows when to clothe an incident with verbal adornments, and when to let it stand forth in perfect simplicity.

The last words of "The Seer" in "Yesterday, To-day, and Forever," are these:

The time is short:
I hear the Spirit and the Bride say, "Come."
And Jesus answering, "I come quickly." Listen,
Amen. Amen.

The description given in each of the three poems, under consideration, of the awakening in another world, is worthy to be quoted, at least in part. Gerontius says:

I went to sleep; and now I am refreshed,
A strange refreshment, for I feel in me
An inexpressive lightness, and a sense
Of freedom, as I were at length myself
And ne'er had been before. How still it is!
I hear no more the busy beat of time,
No, nor my fluttering breath, nor struggling pulse.
* * * * * *
What is this severance?
This silence pours a solitariness
Into the very essence of my soul;
And the deep rest so soothing and so sweet,
Has something too of sternness and of pain.

The Lost Soul in "Halloween" speaks thus, and the passage is one of wonderful strength and power:

'Twas over! But then my death began;
I was a disembodied man!
Blind, and alone, and alive—but where!
I was falling, and floating, and flitting through air,
There was darkness here, there was darkness there.
* * * * * *
Alone, alone; in the deep alone
Of an awful, soulless world unknown!
And there was I—but I could still
Think of such thoughts, as us'd to fill
Mine eyes with tears; and tears had then
Been sweet as sunlight seen again,
But tears were none, and never an eye
Save the quenchless sight of memory.

Volumes could be written upon the subject, so forcibly expressed in this last line, but it is doubtful if their power would be as great as this one condensed but suggestive idea: "And never an eye save the quenchless sight of memory."

After reading the above extracts from Bishop Coxe and Cardinal Newman, how more than ineffective seem the words of "The Seer," in the third poem, before referred to:

And I was now
A spirit, new born into a spiritual world.
Half dreaming, half awake I lay awhile,
In an Elysium of repose. Dreaming I awoke,
And slowly then bethought me where I came,
And what I was, and asked instinctively,
"Where am I?"

Gerontius feels himself borne along by a gentle pressure, and with a joyful sensation hears for the first time the sweet voice of that Guardian Spirit who had walked beside him through life, and still continued his charge after death.

My work is done,
My task is o'er,
And so I come,
Taking it home,
For the crown is won,
Alleluia,
Forevermore.

My Father gave
In charge to me,
This child of earth,
E'en from its birth,
To serve and save,
Alleluia,
And saved is he.

The doomed soul in "Halloween" is not, at least consciously to itself, under the care of any angel, but falls and falls in agony: for one moment an angel appears and bears him up, but leaves him again in a wild and desolate place.

Bickersteth's "Seer" asked, "Where am I?" And Oriel, his guardian, answered him thus:

Brother, thou art by my side,
By me, thy guardian angel, who have watched
Thy footsteps from the wicket-gate of life,
And now am here to lead thy path-way home.

Referring again to Gerontius, we find the Guardian Angel describing the earthly life of his ward:

O, what a shifting, parti-coloured scene
Of hope and fear, of triumph and dismay,
Of recklessness and penitence, has been
The history of that dreary, life-long fray.

At length Gerontius addresses his angel:

Mighty One, my Lord,
My Guardian Spirit, all hail!

He replies:

All hail, my child!
My child and brother, hail! What wouldst thou?

On the journey to Paradise, both Gerontius and the Lost Soul in "Halloween," meet with and hear the taunts of evil spirits, impotent in their rage, as they see redeemed souls travelling homeward. Gerontius says,

But hark! upon my sense
Comes a fierce hubbub, which would make me fear,
Could I be frighted.

The demons begin to sing:

Low born clods
Of brute earth,
They aspire
To become gods
By a new birth,
And an extra grace,
And a score of merits, etc.

In "Halloween" the appearance of the devils is thus described:

I heard the sound of coming wings,
'Twas dark as the second death,
But I could see a thousand things,
For I heard a being's breath. * * *
Ha-ha! Ha-ha! 'twas a hollow jeer;
And it broke like a thunder-clap right on my ear,
For I had senses, and I could tell
By my spirit's hearing, that such a yell
Was only learned in the bottom of hell,
To torture a bodiless soul.

The conversation between Gerontius and the angel is full of beautiful thoughts, and philosophical ideas in regard to material things, as time, space, and sight. As they go onward they hear the song of the first of the five choirs of angelicals, "the least and most childlike of the sons of God." Each choir begins its song with the following stanza:

Praise to the Holiest in the height,
And in the depth be praise;
In all His words most wonderful,
Most sure in all His ways.

When they enter the House of Judgment, the angel describes the edifice thus:

Cornice, or frieze, or balustrade, or stair,
The very pavement is made up of life—
Of holy, blessed, and immortal beings,
Who hymn their Maker's praise continually.

He then tells Gerontius what his sensations will be if he is allowed to see the most Blessed Jesu:

The sight of Him will kindle in thy heart
All tender, gracious, reverential thoughts;
Thou wilt be sick with love, and yearn for Him

And yet the angel teaches him that he will feel, as never before, that he has sinned and must hide away from the Master that he loves:

And these two pains, so counter and so keen
Will be thy variest, sharpest purgatory.

They then pass up the sacred stair to the presence chamber, while mighty bands of angels sing on either side of them, and Gerontius hears the prayers of his friends, who are just kneeling beside his lifeless body, so short a time has elapsed, as we measure time, since his soul took its flight. Gerontius exclaims:

I go before my Judge, Ah!—
And there he lies
Passive and still before the awful Throne.
O happy suffering soul! for it is safe,
Consumed yet quickened by the glance of God.

It is just here that most Anglicans differ from Cardinal Newman in his view of the process by which souls are purified (not forgiven), but purged of the stains left by sin. Gerontius accepts his penance—fire, and says:

Take me away, and in the lowest deep,
There let me be,
And there in hope the lone night-watches keep,
Told out for me.

The lost spirit in "Halloween" sees his Lord, but the description is too long to give as a whole:

I saw a picture in the air,
A shape that bleeding hung,
A glorious Being suffering,
A thorny-crowned and bleeding King,
His patient arms spread wide.
Methought on me the tortur'd eye
Fell meek and so forgivingly,
And I had wept, but had no tears,
I had denied him many years.
I strove to cry, I yearned to pray,
And a voice broke in on my wild dismay,
'Go, go, poor creature, begone for aye!'
And a demon laugh ha-ha'd away.

The meeting of "the Seer" with his most Holy Lord is touchingly described, but in a more materialistic way, though without intentional irreverence. But Cardinal Newman's reverence for the most Blessed Jesu is such that he gives absolutely no description of Him. Such is the reverence of the highest and most spiritual thought. "The Seer," now reunited with his lost friends, in companionship with the Apostles and saints, awaits the consummation of body and soul at the resurrection.

"The Lost Spirit" in the other poem sinks into everlasting punishment.

There is another world than this,'
And there 'twas mine to fall,
'Tis never a world of joy or bliss,
But a world where fear and darksomeness,
And gloom enshroudeth all.
O pray ye now, while pray ye can,
That never ye come where then I came;
For never return'd a tell-tale man,
That once went down to that world of flame.

After Gerontius' one sight of the Blessed Master's face he is borne away to the golden prison, and his guardian charges the angels of purgatory to care for his ward until he come to claim it for the courts of light; then, loath to leave him, he says:

Softly and gently, dearly-ransomed soul,
In my most loving arms I now enfold thee,
And o'er the penal waters, as they roll,
I poise thee, and I lower thee, and hold thee.
* * * * * *
Farewell, but not forever! brother dear,
Be brave and patient on thy bed of sorrow;
Swiftly shall pass thy night of trial here,
And I will come and wake thee on the morrow.

The Catholic Church has ever encouraged her children to reverent thoughts of the four last things, death, judgment, heaven, and hell; and although the loftiest and purest imagination, like that of a St. Bernard, can not adequately understand nor suitably express in the meagre language of man the joys in store for the redeemed race, yet even feeble attempts may accustom sinful mortals to turn their thoughts to another world. And these words from the preface to Bickersteth's poem are the outward expression of similar thoughts which must have filled the mind of John Henry Newman when he wrote "The Dream of Gerontius:" "If it may please God to awaken any mind to deeper thought on things unseen and eternal, by this humble effort to combine some of the pictorial teachings supplied in His most holy Word, it will be the answer to many prayers."

LETTERS TO THE EDITOR.

LABOR DAY AND THE CHURCH IN NEW YORK.

To the Editor of The Living Church:

The Church Association for the Advancement of the Interests of Labor, or as it is more familiarly known in New York, by its initials, C. A. I. L., held its annual service on the eve of Labor Day. Last year the service was in St. George's. This year it was more suitably held in the larger church of the city, Trinity.

Old Trinity is the fitting and fittest house in New York for all meetings affecting the city or the nation. It alone affords historic associations, ample space, reverent architecture, and a suitable presentment of the majesty of the Church. The service on Sept. 6th showed how our Church can give a service dignified yet popular, solemn yet enthusiastic. It consisted of the Lord's Prayer, versicles, Psalm 145, *Magnificat*, Creed, Lesson (St. Luke iv: 14-22), collects, sermon, and four hymns. At a few minutes past 8 P. M., the crucifer heading a choir of about 90 choristers emerged from the north door, and passing down the side aisle proceeded up the central aisle, the processional being "Hail to the Lord's anointed." At the rear of the choristers, and immediately preceding the clergy, the banner of the Iron Cross was borne aloft. The Rev. J. Nevett Steele, the head of the staff of clergy at Trinity, accompanied by two acolytes in scarlet cassocks, brought up the rear, vested in a splendid gold-colored cope. It is the first time, we believe, that this vestment has been worn in Trinity. The sermon was by the Rev. Henry A. Adams, D. D. It was a forcible exposition of the text from Psalm xxvii: 15, "I should utterly have fainted, but that I believe verily to see the goodness of the Lord in the land of the living." While not committing himself or the Church to any theory as to how the labor problem which confronts this age is to be solved, he yet enunciated the principles upon which all theories to be practically successful must rest—the brotherhood of men in Christ, the common Fatherhood of God. The recessional was, "Forth to the light, ye ransomed," and passing down the aisle the noble procession of over one hundred choristers and priests passed into the vestry, and so concluded a singularly hearty, congregational, and impressive service, in thorough harmony with the traditions of the Church Catholic, and yet responsive to the needs of this generation. As the great sea of faces, exceeding twelve hundred, were upturned to the preacher, it could easily be recognized that the invitations of C. A. I. L. to the labor organizations of the city had been responded to. It was for once in Trinity, a congregation of producers, not of capitalists. Among the clergy present in the chancel or congregation, we noticed, besides the Rev. J. N. Steele and the preacher, Fathers Huntington and Allen, Messrs. Acworth, Bull, Cameron, Gamble, Kennedy, Lowndes, Mills, Meissner, Rutherford, Spong, Young, and Whitaker.

Services were held on Labor Day, in the following churches: St. Mary the Virgin, St. Michael, the Beloved Disciple, chapel of Christ the Consoler, All Saints', St. Chrysostom's chapel, San Salvatore, the Holy Cross, and Grace church, Harlem. For the benefit of your readers who are unaware of the principles and methods of the Association, it may not be out of place to give them. They are:

PRINCIPLES.

1. It is of the essence of the teachings of Jesus Christ, that God is the Father of all men and that all men are brothers.

2. God is the sole Possessor of the earth and its fulness; man is but the steward of God's bounties.

3. Labor, being the exercise of body, mind, and spirit, in the broadening and elevating of human life, it is the duty of every man to labor diligently.

4. Labor, as thus defined, should be the standard of social worth.

5. When the divinely-intended opportunity to labor is given to all men, one great cause of the present wide-spread suffering and destitution will be removed.

METHODS.

1. Prayer.

2. Sermons setting forth the teachings of the Gospel as the guide to the solution of every question evolved in the interests of labor.

3. The proper use of the press and the circulation of tracts as occasion may require.

4. Lectures and addresses on occasions when the interests of labor may be advanced.

5. The encouragement, by precept and example, of a conscientious use of the ballot.

The Association is not limited to New York City, but aims to be co-extensive with the American Church. It is idle to deny that if the people are to "hear the Church" the Church must in turn be ready to give an answer when questioned, and to give an answer, her priests and people must "possess knowledge." Priests and communicants desirous of further information can doubtless obtain it from the Association, 417 Pleasant ave. S.

DR. ELMENDORF'S BOOK.

To the Editor of The Living Church:

I see by your notice column that the Rev. Dr. Elmendorf announces with characteristic modesty the preparation by himself of a work on Moral Theology, based on St. Thomas Aquinas. Having seen some portions of this work, I would most strongly commend it to the attention of the clergy. Our Church has been sorely lacking in works of this kind. As a necessary part of the equipment of every clergyman, called, as we now are, to deal with the most complex questions of morals, this book will be a most valuable aid. In the interest of sound learning and the development of moral teaching, I would commend this very able work to the clergy as one to which for themselves and the Church's interests they will do well to subscribe. They can do so, I see, by sending their names to Dr. Elmendorf.

CHARLES C. GRAFTON.

Fond du Lac, Wis.

AN ORGAN FOR A MISSION.

To the Editor of The Living Church:

The Brotherhood of St. Andrew at this place, has undertaken the mission work of opening a Sunday school at Deptford, two miles from here. We have got seventy scholars; previous to our going there, no church or school existed. We sadly need an organ, but are too poor to buy one; will any one send us a contribution, however small, to help us get one? Our rector, the Rev. C. T. Wright, will gladly answer any inquiries. We do not require the organ as a luxury, but as a very necessary adjunct to real solid work.

ALFRED CRAVEN,
Director, Brotherhood of St. Andrew,
South Pittsburg, Tenn

OPINIONS OF THE PRESS.

The Southern Cross.

BISHOP MACRORIE'S RESIGNATION.—We believe that Bishop Macrorie's resignation will prove to be a grievous injury to the Church. We do not wonder that the Bishop is weary of the apparently interminable conflict with the schismatics in Natal. We do not wonder that he persuaded himself that his resignation would possibly promote peace, and prove a basis of reunion with the opposing faction. But the correspondence between the committee of the Maritzburg Diocesan Synod and the Colensoite Church Council, upon the subject of the choice of a successor to Bishop Macrorie is only what would naturally be expected. We publish this correspondence, and trust that Churchmen throughout South Africa will read it carefully. The resignation of Bishop Macrorie will prove to be the sowing of a crop of dragon's teeth. We know not what untoward issues may follow from it, or what conflicts it may not precipitate. One result of it may be the actual severance of the diocese of Maritzburg from the Church of this province. The archbishop may desire to put the diocese into the position of the few colonial dioceses yet left which belong to no province, and whose bishops take a suffragan's oath to him. One sentence in the reply of the Church council to the committee of the synod is enough to quote to show how utterly baseless are any hopes of re-union "Finally, how could the same man, as our bishop, be bound by the decisions of the Privy Council, and at the same time, as yours, be bound to repudiate them, which would be the case unless the 3rd proviso of your constitution were repealed." Precisely so. We utterly, finally, and absolutely decline to allow any bishop of this province to be bound by the decisions of the Privy Council, and we shall never under any circumstances make the smallest concession in the direction of repealing that 3rd proviso in our constitution, which is the charter of our spiritual liberties.

The Church Times.

DEGREE OF RITUAL.—Further, the advocates of elaborate ceremonial seem not to be aware that in no age of the Church has elaborateness had anything like universal vogue. In some monastic orders, for example, there has always existed a remarkable tendency towards restraint and severity in the mode of worship. A Cistercian house was a striking contrast to a Benedictine, as well in architectural features as in ritual accessories. And for absolute simplicity and absence of adornment of worship, the Carthusians were and are conspicuous. We believe we are right in stating that, since the time of St. Bruno, their founder, to the French Revolution, these latter allowed nothing more adorned than a simple vestment of serge in the Mass. And this Order, be it remembered, has ever remained the most faithful to its early vows, and never forfeited the respect of even its enemies. The pathetic story of the dissolution of the London Charterhouse by Henry VIII., has excited more sympathy for the persecuted monks than any other case of spoliation and brutality. Now such a fact as the existence of excessive simplicity in conjunction with unquestioned loyalty to the Catholic faith should be quite enough to show that ornateness of ritual is by no means essential. To the minds of English Churchmen there is no doubt that simplicity, combined with reverence and dignity, is likely to prove much the most attractive.

The Churchman.

ECCLESIASTICAL WAR.—There are many reasons why it would be wise for all Churches in communion with the see of Canterbury to abstain from meddling in territories already unquestionably occupied by lawful bishops. Surely there are territories enough in which to employ their energies, and greater energies than they have ever yet used, without intruding into the jurisdiction of other Churches. In the British empire, within the borders of the United States, and in heathen and Mohammedan lands, there is room enough for the English, Scottish, Irish, American, and Colonial Churches, to expend all their missionary zeal. Whenever they attempt to enter Roman Catholic, Greek, or other jurisdictions, with the good intention of promoting reform, they undertake a work which has never yet been done; for no Church was ever yet reformed from without. We do not deny that when there are manifest signs of the beginnings of a true reform, it is lawful and laudable to sympathize with the reformers and help them, so far as may be, consistently "with primitive and established principles of jurisdiction." But in the multitude of counsellors there is safety. The invasion of an ecclesiastical jurisdiction is an act of ecclesiastical war; and neither in the Church nor in the State can the common sense of mankind approve of declarations of war by single individuals.

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Reduced Rates Via Wabash.

Every Monday and Thursday, September 14 to October 15, the Wabash R. R. will sell tickets from Chicago to St. Louis and return at $8.00, account St. Louis Exposition.

Sept. 19 and 20, Chicago to St. Louis and return, $6.00, account meeting Grand Lodge, I. O. O. F.

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He hails a better
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He'll make a note
On it."

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COMMON AILMENTS.

HOME TREATMENT FOR MANY OF THEM.

A handful of flour, bound on a severe cut, will often stop the bleeding.

For cankered throat, sore mouth, etc., use borax and honey; drink sage or slippery elm tea.

Cool the blood by drinking cold water in which a little pure cream of tartar has been dissolved.

Any one who has been scalded by steam should be taken to a warm room, and the parts drenched by cold water.

A tea made of ripe or dry whortleberries, and drank in place of water, is claimed to be a speedy cure for many forms of scrofulous troubles.

Lime water is good for chilblains. Use it both strong and hot. A saturated solution of alum in water, used hot, is also very efficacious.

For simple hoarseness, take a fresh egg, beat it and thicken it with pulverized sugar. Eat freely of it, and the hoarseness will soon be greatly relieved.

Any one can add strength and weight to his body by rubbing well with olive oil after a warm bath. Oil baths are particularly beneficial to delicate children.

A person whose nose, ears, hands, or feet have been frozen, should be taken into a cold room, and the afflicted members rubbed with snow, iced water, and wet cloths.

Those who suffer from a sensitive skin, subject to frequent irritation and roughness, should never wash in hard water. Boiled water will often prove of benefit to delicate complexions.

Equal parts of cream tartar and saltpetre make an excellent remedy for rheumatism. Take one half teaspoonful of the mixture and divide it into three doses. Take a dose three times a day.

When the ankle has been severely sprained, immerse it immediately in hot water, keeping it there for fifteen or twenty minutes. After it has been taken out of the water, keep it bandaged with cloths wrung out of hot water.

The white of an egg, with a little water and sugar, is good for children who are troubled with an irritable stomach. It is very healing and will prove an excellent remedy for diarrhœa, as well as a simple preventive for bowel disorders.

If vaseline or butter be applied to the skin, immediately after a blow of any kind, there will be no discoloration. But to be effectual, it must be used directly after the accident. The bruised feeling may be relieved by witch hazel.

As an antidote for a consumptive tendency, cream acts like a charm; to be used instead of cod-liver oil. Also aged people, invalids, and those who have feeble digestion, or suffer from dulness, as well as growing children, will be greatly benefitted by taking sweet cream in liberal quantities.—*Good Housekeeping.*

TO CURE DYSPEPSIA.—The first relief came from the use of a kind of home-made hop beer. Two ounces of hops, two ounces of sarsaparilla, about one third ounce of sassafras (used only for flavor, and can be left out if desired). Having the hops in bulk-loose, instead of getting them at the drug store, use one pint. Put the herbs in the largest kettle the house affords, and add three gallons of cold water. Let it stew all day, adding water as it cooks down, to keep the original amount, till the strength is entirely out of the herbs. Then strain, add three cupfuls of sugar (brown is the best), and two yeast cakes dissolved in warm water. Of course, the mixture must be also lukewarm when the yeast is added. The soft yeast is better—add one cupful. Now stand the kettle in a warm place, till the mixture ferments, which will be in about two or three days, and when it has fermented, which will be shown by bubbles on the surface, bottle it, and put in a cold place for use. Dose, one half cupful about fifteen minutes before each meal, and between meals if wished. This simple remedy was the beginning of the cure of an obstinate dyspepsia case, and it seems reasonable, as lupuline, the bitter principle extracted from hops, is given in gastric fever, a most severe form of stomach trouble. The recipe is also used as a spring tonic, and hops are very valuable for nervousness and sleeplessness. The second part of the cure consisted in always drinking something hot at meals, not before them, as the hot-water people advocate. In this case it was principally hot milk, which is one of the best things for the stomach at any time. People found out some time ago that ice water was injurious, and the reaction was to drink nothing, which seems to be now, not only useless but unpleasant; whereas, if something hot is taken, the stomach is toned and the work of digestion is helped. The third part of the cure, is to eat at all times very slowly. And that is all. To recapitulate: Before meals, the beer. At meals, hot milk or other hot drinks. Slow eating. —*Good Housekeeping.*

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[Incidentally, what kind of soap does your laundress use?]

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